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THE EVOLVING PATTERN OF ISLAMIC WORLD

By

PROF. ZIAUDIN AHMAD

I feel a great privilege to speak from this rostrum among the distinguished gathering of scholars, scientists, philosophers and thinkers on a subject of paramount importance "The Evolving Pattern of Islamic World." Before discussing the advent of 15th Century Hijra it seems imperative to dwell in brief on world conditions before 1400 years when the sun of Islam had not risen and the whole world was enveloped in darkness, ignorance, barbarism, superstition, fetish and dogmas ; racial and tribal disputes ; and interneine wars and) bloodshed were rampant and there was no refinement and civilization. Man was set against men, cause against cause, creed against creed and colour against colour ; and there was no sense of dignity and respect for others. To shed light and brightness God blessed mankind with the greatest man and the most remarkable personality, the Prophet Mohammad (S.A.W.) who revolutionised every aspect of human life and ushered in a new era in the realm of society, culture, economics, politics and civilization. He raised the down trodden and the teeming millions from the abysmal depths of degradation to the apogce of culture and civilization. He redeem d the millions from the thraldom of slavery and serfdom. He brought home a new concept of God, and Humanity and infused in the dead souls a new spirit and virility which embcldened the Muslims to sweep away all the elements of decay, degradation and ignorance by the flowing currents of Truth, Social Justice, Equality, Fraternity and Human Rights. He made them stand upright and stead fast and carve out big empires and States by the physical and intellectual rigour. The pursuit of intellectual research, with a broad sense of duty to God and Man made the Muslims what they were a few centuries ago— a powerful political unit and a predominant economic factor in the affairs of the world.

There is no denying that the mainsprings of Muslim learning and science were the teachings of the Prophet Mohammad (S.A.W.) who emphasised the search for knowledge to harness the forces of nature for ameliorating the lot of the suffering humanity. The Prophet said, "Teach science; whoever teaches it fears God; whoever desires it adores God; whoever speaks of it praises God; whoever diffuses it distributes alms; whoever possesses it becomes an object of veneration and respect. Science preserves us from error and from sin ; it illuminates the road to paradise; it is our protector in travel, our confidence in the desert; our companion in solitude. It guides us through the pleasures and the sorrows of life; it serves us alike as an ornament among our friends and as a buckler against our enemies; it is through its instrumentality that the Almighty raises up those whom he has

appointed to determine the good and the true. The memories of such men are the only ones which shall survive, for their noble deeds will serve as models for the imitation of the great minds that shall come after them. Science is a potent remedy for the infirmities of ignorance, a brilliant beacon in the night of injustice. The remedy of letter is as meritorious as fasting; their communication is not inferior in efficacy to prayer; in a generous heart they awaken the most elevated sentiments, to the wicked they impart the corrective and humansing precepts of virtue."

This teaching of the Prophet exercised a remarkable influence on the newly awakened nation—the Arabs, who in less than a century overran the provinces of the Roman Empire and cultivated science and philosophy through the inductive method of Aristotle as suiting a young and virile race. They moved onward in the seventh centry A.D., with their torch of knowledge and learning from the Atlantic in the West to the Oxus and the Indus and the Ganges in the East.

What was the result. A number of fountains of knowledge in the shape of schools, colleges and universities sprang up to disseminate the light of learning. These centres of learning during the hey-day of Islamic civilization, in Baghdad, Cairo, Cordove, Granada and Seville attracted the attention of students who flocked from various corners of the world to slake their thirst for knowledge, irrespective of caste, (colour and creed. They were considerably impressed by the new researches and discoveries of the Muslims and their disciplined observations of nature; laboratories for detailed analyses and experimental testing of hypotheses, systematic use of scientific and scholarly literature; critical evaluation of the work of colleagues, a dedication to and an elaboration of methods for investigation into the nature of the universe and of human phenomena.

This inductive and experiment method of research and inquiry and the critical spirit exercised a far-reaching influence and created tremendous confidence on the oncoming generation of Europe and other countries. The inspiration given by the Muslim universities ultimately led to the setting up of numerous colleges in Europe imbued with the spirit of scientific approach to knowledge.

A distinguished scholar and historian of India Dr. Tara Chand has rightly stated, "For a thousand years this civilization was the central light whose rays illumined the world. It was the mother of European culture, for men reared in this civilization were the masters in the Middle Ages at whose feet the Spaniards, the French, the English, the Italians and the Germans sat to learn Philosophy, sciences of mathematics, astronomy, chemistry, physics, medicine and industrial techniques. There names are household words." (Presidential Address, All-India Islamic Studies Conference 1964 P. 23)

The first movement ended with the waning power of the Khilafat in the tenth century A.D. Then the second wave of expansion spread in the eleventh century under the leadership of Persianised Turks who carried Islamic civilization towards the East, extending it to the Indo-Pakistan sub-continent. The political ex-

pansion of Islam to some extent weakened its homogeneity and solidarity. The coherence slowly declined with the non-recognition of the spiritual headship of the Caliph. The hegemony of the caliphs was shattered by the onslaughts of Halaku and the fall of Baghdad in 1258 A.D. or 656 Hijra.

The fourteenth and fifteenth centuries brought in their wake the third wave of expansion and culminated in the establishment of three great Empires the Ottoman in the West, the Safavid in the Centre and the Moghals in the East besides the Sultanates of Malaya and Indonesia in the Far East. Their creative work was insignificant, their contribution to knowledge was less than extraordinary; and they hardly built any permanent political and economic institutions for the benefit of mankind.

But the advent of the nineteenth century *i.e.* 14th Century Hijra reawakened the Muslims and produced a movement for the revival of Islamic unity. There arose a band of selfless and devoted reformers and thinkers like Abdul Wahhab, Shah Waliullah, Saiyed Ahmad Shaheed Brelvi, Shah Ismail Shaheed, Jamaluddin Afghani, Syed Ahmad Khan. Mufti Mohammad Abdh, Allama Mohammad Husain Allahabadi, Allama Mohyuddin Ahmad Jafri, Shaikhul Hind Mahmud-ul-Hasan, Obaidullah Sindhi, Allama Muhammad Iqbal and Quaid-e-Azam Mohammad Ali Jinnah, who inspired the Muslims to rebuild their lost power. And the fratricidal wars of the Western powers and the resurgence of a new spirit of Islam save the decaying nations of the East and helped the emergence of 49 new states on the map of the world with a population of nine hundred millions, 42 of them are members of the organisation of International Conference. A number of social and moral forces also crept in and sapped the solid foundation of the Empire. With the decadence of the national life of the Araba their vigour, virility, stamina and morale declined. They forgot their sense of duty and responsibility to God and man.

But the greatest and by far the most important of all causes, direct or indirect, was the scientific and technological revolution that took place in the West after the Renaissance in the Middle of 15th Century A.D. but which was, unfortunately misunderstood by the Muslims of time. This revolution led to immense power over the forces of nature whose importance the Muslims failed to realise. The West under the influence of certain men of genious such as Leonardo da vinci, Descartes, Galileo, Copernicus and Bacon and good many others, began to question the truth of Greco-Arabian explanations and finally broke away from the classical traditions and turned directly to nature. Observations of natural phenomena and questions of experiments became the foundations and guiding stars of the mind and thought of the West.

Unfortunately, at this critical time more and more thought and concentration were given by the Muslim Ummah to further studies of the classical discoveries of the past. A fullstop was thus put to fresh inquiry.

The "Allama" theory of knowledge in which the past was given complete wisdom and the future was to follow rather than to go forward, put a stop to what was most important foı political, economic and indeed the cultural life of the Muslim Ummah.

Both East and West are agreed that the Greco-Arab period produced some of the greatest intellectual giants of human race. But while the Muslims were satisfied to look at the work through the eyes of their giants, the West insisted on more and more pygmies sitting one over the other on the top of the giants shoulders till their accumulated height was infinitely greater than that of the original giant on whom they had up their foundation.

It is surprising to note that not a single scientist of any repute existed in the entire Muslim world from the beginning of eighteenth century. On the other hand, what one finds in this period is a condemnation of modern scientific knowledge because of its supposedly anti-religious tendencies. While the Muslima gloried in the achievements of the past, they neglected the new weapons of inquiry which the West had discovered with progress of science and technology. The result was a terrible catastrophe, whereas the other nations progressed, imbued as they were with modern spirit of inquiry, the Muslims frittered away their energies in fruitless controversies of a theological and transempirical nature. Instead of imbibing the results of modern science and conducting inductive inquiries, what they did was to question the compatibility of modern knowledge with their mistaken views of religion and to pooh-pooh it because of its materialistic import.

The Muslims of this period did not follow the great principle of movement in the social structure of Islam, technically called Ijtehad (Exercise of judgement), and independent decisions with reason. This inevitable result of mental procrastination was the creation of a society extremely rigid and immobile in outlook and intellectual framework. (History of Philosophy, Vol. II, pp. 1428-29).

The Arab civilization was essentially urban and its meterial basis was the vigorous commercial activity which once covered an area extending as far as Scandinavia, China, Indonesia, Sudan and Nigeria. From 12th Century A.D. onwards volume of international trade contracted, urban wealth declined and social and economic conditions underwent drastic changes in the Muslim world. Jagirdari system, Ikta, came into existence.
(J/J/Saunders).

No one can deny that after the French Revolution of 1789, the American War of Independence in 1777 and the Industrial Revolution of England in 1840, the West emerged as an all embracing, effective and well-equipped power in the world. By the end of the 19th Century A.D. Europe conquered the whole of the world, and gained political domination over almost the entire world. But there arose a most powerful personality.and paragon of the age Adolf Hitler who with the second

World War shattered the economic and political power of all the Imperialist States and forced them to shrink their forces. He was a great blessing in disguise who liberated the enslaved nations from the shackles of the British, the French and the Dutch and other's domination. Therefore, we see around us independent, young vigorous and progressive Muslim nations that are on the march again, but the Western powers are intriguing to ruin the world of Islam politically, economically and ideologically. This has infused a spirit of resurgence in Muslim Ummah and inculcated an urge for self-reliance and self-defence. It has, therefore, become imperative to reorientate and reconstruct our pattern on the Islamic way of life to readjust with the highly scientific and technological world. It should be in all fields of human activity—Education, Economic and Industrial Development, Science and Technology, Islamic Polity, Social Development and International Cooperation.

EDUCATIONAL ADVANCEMENT

There is no doubt education is both the foundation and the unifying force of Islamic way of life—it is the mainspring of economic and social progress—it is the highest expression of achievement in society, ennobling and enriching human life.

A trained intellect and a wider perception of the world bring the possibility for a rich and satisfying life. A good education should make a person more aware of his responsibilities towards his fellow men and of the need for his talents in public service.

Education is a national asset of vastly greater use and durability in the stock-pile of total national assets than any material thing we could acquire and treasure.

It will be admitted on all hands that educational institutions contribute much more than most of us imagine. They contribute to the national strength, which means infinitely more than arms, rockets and missiles. A nation's superiority rests with its moral strength and intellectual and cultural development. To develop these, a few colleges and universities may still maintain a monastic isolation from the world in what they teach and how they live, but modern educational centre is most emphatically a living, growing part of the " real " world. sharing its risks and responsibilities, its problems and obligations, its poverty and strength.

Schools, colleges and universities are centres of learning. As virtue begets virtue, knowlege begets knowledge. They should not be only the medieval fortress of knowledge, but they must use the accumulated learning to disseminate the rays of knowledge both to their own nation and to the rest of the world, as they did in the Medieval Ages. Research, inquiry and scholarship should be the guiding principle in higher educational institutions.

These institutions serve as centres of training. They train and prepare students to assume their duties and responsibilities of an ideal life, and ultimately prepare young men and women to become valuable and valued members of the society.

They are also forums and market places for the exchange of products of thoughts where men and women of education and learning may freely express and freely criticise each other's point of view by using the currency of ideas as a medium of exchange. These joint deliberations bring about a better exploitation of a nation's resources.

The real strength of a country lies in its resources, in its people, and in the ability of these people to use and apply their resources efficiently and effectively. The natural resources of the nations of the world—their geographical location, their buried minerals, their forests, their water power, the productive capacity of their soils—are varying. Some nations are richly endowed with physical and human resources, while others lack in them. But research, ingenuity and resourcefulness may empower them to have control over their disabled environment.

History will bear eloquent testimony that no nation could ever claim a greater share of the world supply of innate talent and intelligence than its proportion of the population of the world. From every corner of the world, from every race and nation have sprung up giants, men who by the force of their intellect have left indelible marks on human history and a civilization. The fact, however, is that some nations have been in a position to harness and use their wealth of human resources more effectively than others. There is no denying the fact that every nation gives birth to Razi, Ibne Sina, Al-Beruni, Newton and Einstein who simply grapple with hunger and poverty, spend their entire lives scratching for a meagre living. If they could be given schooling their mental talents could have made men happier and wiser.

It, therefore, takes more than physical and human resources to develop the strength of a nation. It takes the ability of the people to apply their knowledge for full utilisation to what they have to the best advantage of the entire nation. There are five factors for national strength, three of them of prime importance; (i) human resources, (ii) economic resources and (iii) the development of know-how for the proper utilisation of the other two factors.

Then comes the most idealistic factor, the political resources, which means the existence of political ideals and proper environment for their development. These are interdependent. It demands that the society in which we live should be relatively free and stable.

There is a fifth factor without which no nation can ever be considered in the real sense strong and stable. This is the resources of morality. The earnestness and forcefulness with which a nation applies its moral strength and will to the solution of national and international problems is one of the most important measures of the true strength of a nation.

The educational centres can make valuable contributions in accelerating the progress of national integration, solidarity and fraternity. They can serve as mills in which new ideas, new products and new processes are forged and are kept available for our economic growth. Our economic strength is a mirror of our initial resources; of the resources which our ingenuity has created and continues to create, and the way in which these resources are best utilised by our society. Although there is no dearth of talents anywhere, but only those nations are able to do the best job of educating their young people which have the greatest share of human skill and training needed for the gigantic task of dealing with resource utilisation.

All of these development of technological know-how, the professional training of the peole, and the education of people in effective social and economic management—are prime responsibilities of our institutions. Our world is rapidly becoming one great scientific and technological society. Even nations not richly endowed by nature and exploited by imperial powers have much leeway to make. The inroads of modern science and technology are open to them. For some nations these forces should continue to dominate both their present and future.

The function of the educational centres is the dissemination of knowledge through advance instructions to the incoming generation. They stand for research, for finding new knowledge based on accumulated treasures of previous generations and scholars. They are dedicated to the possible application of knowledge to human and material situation, and the use of knowledge in an everchanging society.

The present trend of education in the Muslim world is to help the individual towards self-realisation by giving him training in the mental skill of reading, writing and calculation. It gives him an opportunity to find out what he can do in music and fine arts and dramatics and mechanical arts, in domestic sciences, etc. But the purpose of such realisation is based on narrow utilitarian ideal. For national integration it should rather create values of beauty in human life and keep the students' personality to enjoy and treasure beauty throughout his entire life. It should also include the board ideals of religion based on the scientific and rational study of history, literature and other sciences. It should emphasise the Quranic Way of life in which he has to lead his day to day life as a citizen of the world above regionalism, racialism, provincialism and sectionalism. It should foster the process of mental, physical, emotional and moral growth in every individual, assuming that all people deserve equal respect and identical opportunity.

For the creation of a good citizen the broadening of outlook and the horizon of an individual is essential. He should be given an incentive to respect the law of the land, understand economic and social factors of society, understand the principles of freedom and democracy, and participate with full responsibilities in the civic and political institutions of his society. This certainly implies wider knowledge and greater mental maturity and out look.

The ideals of education should make the individual a productive worker in an open and fluid society. In the highly developed and advanced countries of Europe, America and Japan each generation ascends vertically on the social skill and to a higher social class mainly through occupational skill and success. Therefore, the broad aim of education should be to help boys and girls develop attitudes which make for productivity in a society with a rising standard of living, and give them professional and technical training for the management of business and industry.

Education should also aim at making the individual a good member of the family, community, state and the Ummah. The influences of the family, the neighbourhood, the community and the state change the attitudes of loyalty and cooperation. Therefore, education should be so broad-based as to inject in the growing generation the broad principles of life based on Islam and the international outlook of society and the state.

Our mind today is dominated by an alien heritage and we often act as slaves of slogans and cliches. We have to forge afresh the links with our own heritage. We have to develop our own aptitudes for solving our problems in our own historic setting. That alone will enable us to meet the challenge of the present and the future.

Education should be made universal, free and compulsory for boys and girls in all those countries that can afford economically. At the early stage upto the age of 12—14 years culture and religion should be the dominating factor to build up moral character for developing the whole personality of the child. At the secondary and higher stage technical, scientific and professional education should be imparted in conformity with the economic, social and political conditions of the country and correlated with the economic and industrial development of the nation. The literacy figure should be raised to 80 per cent within fifteen years. Serious attention should be given to female education at all levels in order to improve the economic conditions and refinement of the country. They should enjoy full freedom to participate in all walks of life.

ECONOMIC AND INDUSTRIAL DEVELOPMENT

It cannot be denied that the Muslim world is considerably rich in oil and other natural resources. Its natural wealth comprises fifty per cent of the world deposits of oil. Indonesia and Malaysia occupy very powerful position in the production of rubber and tin. Western Sahara is the greatest supplier to the world. Mauritania is extremely rich in the finest quality of iron ore. Pakistan, Sudan, Egypt Turkey, Syria, Iraq, Iran, Morocco, Nigeria, Malaysia and Indonesia have been blessed with vast and rich areas of agricultural lands. But the tragedy is that most of the countries are in the primitive stage and the modern techniques of farming with highly mechanised tools and machinery and fertilizers are used only by a very small minority of wealthy landlords. What the Muslim

Ummah needs is a highly scientific agricultural development plan to suit the conditions of the country in order to make the Muslim world self-sufficient in food products and completely minimise dependence on foreign import and foreign help. It is a reality that even currently a number of Muslim countries import food grains from U.S.A., Australia and Argentina. It is imperative for them to avoid such dependence and make ceaseless efforts to improve and highly develop their own agricultural resources to feed their nations from their own soil. Who can deny that if scientific and planned development is made in the Muslim world Sudan can feed the entire Muslim World. They can become major exporters of cotton and sugar. In food grains Pakistan can become a major supplier in rice, cotton, sugar cane and tobacco. We cannot leave unmentioned the Nile Valley, Euphrates Tigris Valley and Nigar Valley as the best supplier of food grains and other commodity of planned and developed systematically. The greatest need of the hour is to harness all our agricultural and food resources with hard work, dedication and honesty and a spirit of self-help, self-reliance and self-confidence to stand in line with the highly developed countries of the world.

Modernisation will require resources, funds, technology and equipment. Most important is to unearth the treasure that lies buried within the people—their wisdom and talent and give every one's initiative, creativeness and innovativeness a chance. A group of persons fit for bringing about modernisation in agriculture should be trained. There is need for liberating the productive forces. Elimination of the class exploitation is necessary. Feudalism should be wiped out and privileged landlordism and feudal bondage should be eradicated. Every labour, farmer and citizen's right, freedom and dignity be protected and maintained. Eradicating the influences of feudalism institutionally and ideologically is necessarily urgent task.

Concurrently with agriculture industry is absolutely essential. The Muslim Ummah should pay immediate attention for the development of manufacturing as well as the heavy industries in order to meet the challenge of the highly developed countries of the world. A most highly development plan based on the availability of the raw material within the Muslim world should be chalked out on the basis of international pattern to give stimulus to our developing and undeveloped nations, both to the rich and the poor, small or great so that joint ventures and inter-regional productions are smoothly carried out.

The Muslim world industrially is in an infant stage. In most of the countries, there are hardly any industry. They are entirely depending on imported materials. There are no heavy industries, no steel industries and no defence industries. For their defence the Muslim world is mostly dependent on the West, or Russia. This makes our position very weak and awkward. Therefore the Muslim Ummah must start afresh with well planned projects with determination, vigour and spirit of self-confidence and self-reliance to accelerate their

industrial progress and stand on their own legs. Modern sophisticated weapons and defence technology can also be achieved with the sincere devotion and selfless dedication of our young talents and scientific brains. The services of Muslim talents may be exchanged and pooled from abroad who are devoting their time in foreign countries. Muslim States should take steps for increasing the flow of financial resources among themselves. A well-knit organisation should be set up for highest standard of research in science and technology. Immediate steps should be taken for establishing agro-based industries. Rapid industrialisation is imperative and top priority shoud be given to joint ventures. Cooperation and coordination in the fields of shipping and tele-communication should be enhanced. There is nothing impossible in this world. The scientific giants of Islam like Ibn Sina, Razi, Ibn Haitham, Omr Khayyam, Al-Zahrawi and Al Biruni built up a most remarkable edifice with hardest work, perspiration and inspiration. Why we in this 15th century Hijra cannot achieve wonders like our own predecessors. The Muslim Ummah must themselves develop all modern technologies as the Indians and Chinese are doing. This should be given the highest priority for our well-being and survival.

ISLAMIC POLITY

It must be admitted on all hands that the greatest hurdle in the present world of Islam is the real understanding of Islamic polity and juristic system. The Islamic Law or Fiqh is the Divine Law. It is entirely based on the Quran and Sunnah, Ijma (consensus of the community), Qiyas (Analogical Deduction), Ijtehad (Process of independent reasoning). All the principles of human law and conduct are given in the Quran and the references have been very scientifically made for the understanding of mankind with a sharp mind and discernment. Most of the social behaviour and economic justice is referred in the Quran. It is for the man to find out from this fountain of knowledge and make detailed plans and rules of conduct and Islamic way of life through his talents and power of judgement and reasoning.

Islam does not bifurcate the unity of man into an irreconcilable duakity of spirit and matter. In Islam God and the Universe, spirit and matter, church and state, are organic to each other. To Islam matter is spirit realising itself in space and time. Erastianism is a curse and an impediment to human progress and civilization.

Allama Iqbal the poet of the East has rightly said : "In the world of Islam we have a universal polity whose fundamentals are believed to have been revealed but whose structure, owing to legists, want of contact with the modern world, stands today in need of renewed power by fresh adjustments, I do not know what will be the final fate of the national idea in the world of Islam, whether Islam will assimilate and transform it, as it has assimilated and transformed before many ideas expressive of different spirit, or allow a radical transformation of its own structure by the force of this idea, is hard to predict."

Who can deny that there should be a harmonius adjustment of Ethics and Politics in any system of Government. The State is undoubtedly a human institution for the good of mankind. Morality and State are, therefore, concomitant to each other. Aggressive nationalism is a cankar eating into the very vitals of humanity and is also totally antagonistic to the principles of Islam. Iqbal thinks : "If the purpose of human society is to ensure peace and security for the nations and to transform their present social organism into a single social order, then one cannot think of any other social order than that of Islam. This is so because according to my reading of the Quran, Islam does not aim at the moral reformation of the individual alone; it also aims at a gradual but fundamental revolution in the social life of mankind, which should altogether change its national and racial viewpoint and create in its place a purely human consciousness. The history of religions conclusively show that in ancient times religion was national as in the case of Egyptians, Greeks and Iranians. Later on, it became racial as that of the Jews. Christianity taught that religion is an individual and private affair. Religion having become synonymous with private beliefs, Europe began to think that the State alone was responsible for the social life of man. It was Islam and Islam alone, which, for the first time, gave the message to mankind that religion was neither national and racial, nor individual and private, purely human and that its purpose was to unite and organise mankind despite all its natural distinctions. Such a system cannot be built on beliefs alone. And this is the only way in which harmony and concord can be introduced in the sentiments and thoughts of mankind. This harmony is essential for the formation and preservation of a community. In the present day political literature, however, the idea of nation is not merely geographical, it is rather a principle of human society and as such it is a political concept. Since Islam is also a law of human society the word " country " when used as a political concept, comes into conflict with Islam."

The law of the state is only respectable when based on Truth, Social Justice, Human Rights, Freedom, Tolerance; and Allah is the fountain of all power. He is the real ruler of the universe and bestows worldly powers and positions whomsoever He pleaseth. But all are based on a regulated law.

Iqbal thinks that Islam as a polity, is only a practical means of making Tauhid *i.e.* Monotheism a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. (Lecture P-147-148).

We cannot leave unmentioned the value of " Ijtehad " which in the terminology of Islamic law means to exert with reasoning with a view to form an opinion on a legal question not specifically stated in the Quran and Sunnah, most in keeping with the spirit of the Shariah and the needs of the Society. The idea had its origin in a well known verse of the Quran—" And to those who exert we show our path."

This is most clearly adumbrated in a tradition (Hadith) of the Prophet Mohammad (S.A.W.). When Ma'az bin Jabal was appointed as Governor of Yemen the Prophet is reported to have asked him as to how he would decide the cases coming up before him." I will judge matters according to the Book of Allah," said Ma'az. " But if the Book of Allah contains nothing to guide you ," asked the Prophet. " Then I will act on the Sunnah " of the Prophet of Allah," he added. "But if you do not get any guidance even in that," asked the Prophet. " Then I will exert to form my own judgement to solve the question." The Prophet is said to have been pleased with these answers and praised Allah, for having placed amongst his followers men of the ingenuity of Ma'az bin Jabal who could take independent decisions in respect of a problem that comes up for solution. We find in this episode the role of a Mujtahid, defined precisely in the answers that were given by Ma'az bin Jabal to Prophet Mohammad.

But it may be pointed out that there are three degrees of Ijtehad; (1) Complete authority in legislation (2) Relative authority (3) special authority which relates to the law determining the law applicable to a particular case left undetermined by the founders. Discussing the first degree of Ijtehad only *i.e.* complete authority in legislation Allama Iqbal says : " The theoretical possibility of the degree of Ijtehad is admitted by the Sunnis, but in practice it has been denied eversince the establishment of the schools, inasmuch as the ideal of complete Ijtehad is hedged round by conditions which are well-nigh impossible of realisation in a single individual. Such an attitude seems exceedingly strange in a system of law based mainly on the ground work provided by the Quran which embodies an essentially dynamic outlook on life. (Lectures P. 155).

It is the duty of Muslim Ummah today to understand the real meaning of what has happened in Europe, and then to move forward with self-help and self-confidence and a clear insight into the ultimate aims of Islam as a social polity.

There is an imperative need for an international Muslim Brotherhood on the pattern of present United Nations. It cannot be denied that for the present every Muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of Republis . A true and living unity, according to he nationalist thinkers, is not so easy as to be achieved by a merely symbolical overlordship. It is truly manifested in a multiplicity of free independent units whose racial revalries are adjusted and harmonised by the unifying bond of common spiritual aspiration. It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a community of nations which recognises artificial boundaries and racial distinctions for facility of reference only, and not for restriction of the social horizon of its members.

The Quran has also laid emphasis on this aspect of life وجعلنکم شعوبا و قبائل لتعارفو *i.e.* we have made you in groups and tribes only for recognition which clearly thrashes bare the idea that the national and tribal division of humanity are for recognition and distinction and not based on Machiavellian and Lutheran theory of Nationalism which divides humanity into water-tight compartments.

In order to create a really effective political unity of Islam, All Muslim countries must first become economically, socially, industrially and politically self-sufficient and independent and then in their totality they should range themselves under a Federation or Commonwealth and lay the foundations of a workable modern Islamic State. In the international world the weak find no place, power alone deserves respect and honour.

Conclusion

What then is to be done by the Muslim Ummah ? The question evokes in the mind a background of long discussion and debate, of discontent with present conditions, of a continuing search for a way out, culminating in an urgent, insistent, impatient demand for action. Something has to be done to free the spirit of the East, to shatter the shackles imposed by the West. The contemporary world crisis is dominated by two gigantic struggles. The most outstanding problem is the struggle of the nations of Asia and Africa against the political domination and economic exploitation of the West. The other and of less prominence is the contest between the capitalist countries headed by the U.S.A. and the Communist countries headed by the U.S.S.R for mastery of the world. These two struggles affect each other in diverse ways, sometimes counteracting and sometimes reinforcing each other. As the two rival groups seek to win over the minds of the nations of the world, an ideological war of unprecedented intensity rages over the globe and specially over Asia. These struggles are the outcome of a single historic process which brought great revolution to the West. This was the drastic transformation in human affairs brought about by science and its practical application to industry *i.e.* the great Industrial Revolution.

Science is man's remarkable attempt to co-ordinate his observations of the physical world in a coherent system of concepts. It is a ceaseless quest to correlate known facts and to explore further regions of experience in the light of this correlations. The advances made in scientific knowledge have brought about a wonderful change in man's understanding of the universe and his mastery of the physical environment. It is the duty and privilege of every human mind to participate in this adventure of thought and creative enterprise, more so for the Ummat-i-Muslima who are enjoined by the Quran to observe and study the universe. The poet of the East rightly says :

ہرچہ می بینی زانوار حق است
حکمت اشیاز اسرار حق است
ہر کہ آیات خدا بیند حر است
اصل دیں حکمت زحکم انظر است

Whatever thou seest doth reveal the glory of God,
The understanding of things is one of His secrets;
whosoever sees His signs attains freedom;
"Behold" is the Divine Command, the essence of this wisdom.

Believe me the Muslim Ummah have to make up for centuries of neglect and stagnation. They have not only to master the great volume of knowledge already gained, but have to be in the vanguard of scientific advance. This quest for knowledge and understanding would lead to scientific activity and give an impetus to its practical application in industry and mastery over the physical environments. The process of industrialisation is concomitant with a wide diffusion of education and rise in the standard of living of the masses. The tremendous forces placed at man's disposal can be used for diverting the courses of rivers, changing deserts into green belts, conquering space and time, aeroplanes and tele-communication, prolonging human life and minimising disease. The remarkable growth in economic power enhances considerably defence equipments and nuclear power. Technical know-how of metals and chemicals and living organisms can be used both for constructive and destructive purposes. All these are the outcome of science and its practical application to industry.

A remarkable change also took place in the agricultural sector. Mechanised farming increased the productivity and the quality of the products and reduced dependence on foreign import for food supply.

The Muslim Ummah have to meet the challenge of the West in order to preserve the integrity, independence and solidarity of our faith and culture. We have to shake off the trammels of Western domination on our society which is the result of very high level of industrialisation. It is with this modern technique of production that we can raise our economic and defence power to a level where we can meet the challenge of the West. It will also provide us with the means for mass education, for health services on the widest scale and for raising our living standards. It is, therefore, imperative to exert ourseleves to the utmost to learn science and technology and thus attain power over our environment. In doing so we will be acting in the closest accord with the spirit of Islam.

The Quran has laid great emphasis on the fact that this creation and the natural phenomena have been created for our purpose. This creative and purposive activity can only be served when there is an inter-waving and integration between the psychic and inner being and observable aspect of Reality which we call the Phenomenal Universe. The Quran refers to these in the following verses :

" Verily in the creation of heights and of the surfaces and in the succession of the night and the day, are signs for men of understanding, who standing, sitting and reclining, remind themselves of their Creator and reflect in the creation of the heights and the surfaces and say : O' our Sustainer, Thou hast not created this in Vain ! " (3:290-191).

"Assuredly in the creation of the heights and of the surfaces and in the alternation of night and day and in the ships which pass through the seas with what is useful to man; and in the rain which Allah sendeth down from above, giving life to the Earth after its death and scattering over it all kind of cattle; and in the change of winds and in the clouds that are made to do service between the heights and the surfaces are signs for those who understand." (2.159).

"And it is He who hath made the stars for you that he may be guided thereby in the darkness of the land and of the sea. So clear have We made Our signs to men of knowledge."

"And it is He who created you of one breath and hath provided an abode and a place for your passage. Clear have We made Our signs for men of insight. And it is He who sendeth down rain from above; and We bring forth by it the produce of all the plants and from them We bring forth the green foliage out of which We produce grain heaped up; out of the date palm and its sheaths come clusters of dates hanging low and near; and then there are gardens of grapes and olives, and pomegranates, each similar in kind yet differing in variety." (6: 97—99).

"Hast thou not seen how the Sustainer spreads out the shade ? Had He pleased, He would have made it stationary. But We made the sun to be its torch; thereby contracting it and drawing in his shade." (25:43—46).

"Can they not look up to the clouds how they are gathered and formed; and to the heights how they are upraised; and to the mountains how they are rooted and to the earth how it is outspread." (88:17—20).

God has repeatedly emphasised in the Quran that man should have the power of obtaining control and utilizing the forces of Nature that exist between the heights and the surfaces. How with clarity these verses reveal:

"See ye not how Allah hath subjected to your control all that is above and all this is below, and hath been bounteous to you in His favours both in relation to the manifest and the potential." (31:19).

"And He hath subjected to you the night and the day; the sun and the moon and the stars too are subjected to you by His behest; verily in this are signs for those who understand." (16:12).

CRIME AND PUNISHMENT IN THE ISLAMIC SHARI'AH

The Law of Islam of which the penal aspect is an important element, constitutes an inseparable part of the complete and all embracing scheme of life on which Islam seeks to build the edifice of society.

Islamic society is a compact and well-knit society which guarantees socio-economic justice to each member without prejudice to the common good and interest of all. Its socio-economic system strikes a balance between the rights of the individual and the interest of the community as a whole in order to achieve the ideal justice. Again it is a society in which every individual Muslim is conscious of his ultimate accountability before his Lord on the day of Judgement, in addition to his responsibility for all his actions in this world.

Islam eliminates poverty, need and dependence and similarly all such forms of human conflict which give rise to jealousies and hatreds resulting in crime. It endeavours to eliminate the causes of crime first. It does so by judicially enforcing certain laws on the one hand, and by its value system which emanates from its code of ethics and which permeats the body-politic of a truly Islamic society.

By this methodology, Islam creates among the members of the society an alive and conscious public opinion which would *primafaci* turn way from every evil nay would condemn it openly and would be constantly watchful and vigilant of every crime to liquidate its elements before it materialises.

Crimeless society cannot exist among human beings. But a society with these characteristics shall have minimum occurrance of crime for its penal system is closely related to the Muslim individual as he would be in a Muslim society. This society aims at eliminating crime at its very source *i.e.* the human mind or the spiritual being of a man before it is conceived by it and is conveyed to the physical being for external manifestation. Every crime is born in the human psych as the Holy Quran says :

> " Lo the human soul enjoineth unto evil,
>
> save that whereon my Lord hath mercy." (12:53).

It is therefore, at their birth place, that Islam checks all evil propensities in man before any crime is originated in the physical world. It is, therefore, presumed that there will be rare cases of criminal behaviour in the society which would deserve to be dealt with strongly and harshly before they are allowed to assume large proportions. If the crime is not eliminated in the handful of individuals it is likely to spread in the whole society as always happens in countries which govern themselves by man made laws.

As we have pointed out earlier, the penal system of Islam is closely linked with the fundamental objectives of the Shari'ah (مقاصد الشريعة) which are categorised into three :

(1) Protection of whatever is essential for human life the loss of which would affect the very life of people and would disturb it seriously. These essentials are five : *Din*, Life, Sanity, Race and Property (دين ، نفس، عقل ، نسل ، مال)

(2) Provision of necessities for life which are less in importance than the essentials. The loss of these necessities results in disturbance and trouble for people without affecting their very lives.

(3) Realisation of whatever insures improvement in the conditions of the individuals and the society as the time and place require, and expediency, taste and etiquette demand to run the public affairs on the best pattern. (Al-Shatbi, Al-Muafaqat Fi A Usul al-Ahkam, Vol : II, P-543).

The fore-most objectives of the Shari'ah are the essentials, then come the necessities and then the improvements.

(Ali Ali Mansur, Nizam al-Tajreem Wal Iqab Fil Islam, Vol : I, P-66).

This relationship between the penal injunctions of Islam and the fundamental objectives of the Shari'ah explains why the Shari'ah enjoined severe punishments for certain crimes. The most serious crimes in the eyes of Shari'ah are those which affect the essentials of human life. The severity of a punishment is in proportion to the importance of the essential which is affected by the crime. These crimes are classified into three :

(1) Crimes liable to Hudud. Hadd is a prescribed specified punishment awarded as a right of Allah. The right of Allah can neither be waived by any individual nor by the community. These crimes are : (a) Apostasy, (b) High treason, which affect *Din*, (c) Drinking, which affects sanity, (d) Zina and (e) Qazf, which affect race, (f) Theft and (g) High way robbery which affect property, life and peace in general.

(2) The second form of serious crimes are those which are punishable with Qisas or Diyat. Qisas and Diyat are prescribed specified punishments awarded as right of the individual (victim or his heirs). The victim or his heirs enjoy the right to waive Qisas and demand Diyat instead or to waive Diyat also by way of pardon. When a Criminal is pardoned by the victim or his heirs and is relieved from his liability to Diyat, he may still be punished with Ta'zeer in cases in which the right of Allah (which means interest of the society as a whole) conjoins with the right of individual. In such cases the Court may award a suitable punishment by way of Ta'zeer if it deems it necessary in the interest of the society.

(3) In the third category come the crimes which are liable to Ta'zeer. All crimes other than those which come under the first two categories are liable to Ta'zeer. These crimes are un-limited. The Shari'ah has left it to the discretion of *Ulul-Àmr* to determine the amount of Ta'zeer in each crime in the best interests of the society and within the limits prescribed by the Shari'ah. This kind of crimes is bound to be influenced by the factors of time and space, conditions of the society and circumstances attending each case. Thus the penal law of Islam is a synthesis of both rigid and flexible elements with eternal and un-changeable rules for the former and flexible and ever changing ones for the latter. (Al-Ghazali, Al-Mustasfa, Vol : I, P-287).

The punishments of the first two types as prescribed by the Shari'ah are unchangable and binding on us for all times to come and no authority however high or supreme can alter amend or suspend them. Even the Holy Prophet (peace be upon him), when he was approached by one of his dearest companions Ussamah, to exempt a lady of high repute and noble birth from the imposition of Hadd-i-Saraqah, he categorically said :

> " Your predecessor nations saw their fall because they overlooked the noble among them if they committed theft, but imposed Hadd if the weak among them did so. By Allah if the daughter of Muhammad, Fatimah had committed theft, I would have chopped her hand off."
>
> (Sahih al-Bukhari, Kitab al-Hudud, Vol : III, P-122, Pub. Egypt 1953).

In sharp contrast to this strongness, rigidity and permanance which we see in the Islam Penal Law in its treatment of the gravest crimes affecting human life, honour and property, the man made laws governing these crimes are capricious, flexible and serve only as palliatives. The crimes as described by them and their punishments differ from country to country and alter with the change of time and space rendering them totally ineffective and abortive. Hence the failure of the modern States, especially western, to overcome the evermounting high rate of crimes which has assumed alarming proportions in some countries. A successful penal system should always defeat the crime and should not be defeated by it as is happening in the contemporary world. The simple reason for this failure is that modern penal theories have been propounded in such a way that man has no longer remained subject to the law but it is *vice versa.*

Islamic Shari'ah fully conforms to the ethical norms. The laws of Islam are in consonance with the laws of morality and ethics. Hence it's permanance which is identical with the permanance of ethical values, and its unparalleled success in inspiring the obedience of people and their voluntary adherence thereto whenever and wherever it is introduced in its totality in true spirit. While in the Shari'ah there is a punishment for every act of violation of law, there is also a reward for every act in obedience thereof. So whatever is evil in the moral law is punishable

in the law of Shari'ah too. But these punishments, in another classification, are of two kinds of crimes that can be legally proved and such crimes are always harmful for the whole community. For such crimes vigorous and deterrent punishments are provided which are judicially enforceable. Punishments for other kind of moral crimes which can not be established by law like back biting, hypocrisy, jealousy, hatred and innumerable other crimes will be awarded in the hereafter.

(Abu Zahrah, al-Jarimah Wa al-Uqubah Fi al-Fiqh al-Islami, pp. 12, 13).

Punishment awarded in this world insures maintenance of justice as a permanent value in the society. It maintains the balance between rights and obligations. Every right enjoyed by man incurs an obligation as well. For instance the right of every human being to live incurs an obligation on him which is respect for others right to live. But when in utter violation of this obligation, the deprives someone of his life, the disturbs the existing balance between rights and obligations. This produces a distrust of justice as a permanent living value which maintains this balance in the society. Here it is the imposition of punishment which insures the restoration of the balance between the right and obligations and a renewed trust in justice being the supreme value and permanent norm of the society.

(Hafiz Abdul Futtuh, al-Nizam al-Iqabi al-Islami, P-143).

This is the essence of Qisas. Qisas literally means Equalisation. It's legal connotation is not divorced from its literal meaning. There is a complete equality between the volume of crime and the amount of punishment awarded. That is why in cases of causing hurt to the body where equality is not possible, Qisas is replaced by Diyat.

Apart from this, there is complete equality of people in their liability to Qisas. There is no distinction of sex, caste or creed. The overwhelming majority of Muslim jurists always held the view that a Muslim should be killed in Qisas for a non-Muslim, of course subject to other provisions of the law. And accordingly there are a number of precedents of executing a Muslim in Qisas for a non-Muslim in the Islamic legal history. The well-known Jurist of Hanafi School al-Kasani (587 A.H.), who is author of the famous work badai al-Sanai, writes while commenting on the verse " And there is life for you in Qisas " (2:179) :

> Realisation of the meaning of life is more prominent in killing a Muslim for a Dhimmi than killing Muslim for a Muslim. In moments of fury, religious prejudice might motivate the murder (of a non-Muslim), Hence there deterrence is most needed and the imposition of Qisas in such case a achieves a fuller realisation of the meaning of life.
>
> (Abu-Bakr Al-Kasani, Badai al-Sanai, P-237, Vol :7, First Edition, Pub. Egypt 1910).

Some people wrongly liken the Islamic concept of Qisas to the theory of retaliation which has been prevalent in the West for along time. When this theory was in vogue, there was no proportion between the crime committed and the punishment inflicted. There were punishments like burning a person alive, crucifying him, cutting the joints of his body, cutting off the ears, lips and tongue etc. These punishments were inflicted on the smallest of crimes and had no justification of their severity. For instance the English law punished 100 crimes with death until 18th Century A.D. These crimes included such as theft of the value of more than one shilling. Similarly the French penal law punished 215 simple crimes with death. The same idea of retaliation provided for trial of the dead, the un-animated beings and animals.

In contrast to the idea of retaliation, Shari'ah has not made Qisas incumbant, but has given the victim or his heirs an option as the Holy Qura'n says : " Whose life is slain wrongfully, we have given power unto his heir ". (17 : 33).

The victim or his heirs have been left free to demand Diyat in lieu of Qisas or to pardon the criminal even without Diyat. It is a prerogative which has been delegated only to the Head of State in the man-made laws. Moreover, the Shari'ah has given the victim or his heir incentives to choose the last option. The Holy Qur'an says :

" The guerdon of an ill deed is an ill the like thereof, But whosoever pardoneth and amendeth, his wage is the affair of Allah." (42 : 40).

" And verily whoso is patient and forgiveth—Lo that, verily, is (of) the stead fast heart of things". (42 : 43).

The protagonists of the Western theories of crime and punishment support the right of a person to kill in self-defence. This right has been recognised in Islamic Law as well. But the antagonists of Qisas ironically give this right (which is actually based on the principle of Qisas) before the act of murder is actually committed and there is only a strong possibility of it's commission. But as soon as this strong possibility becomes an established reality, they take away this right from the victim. Where as Islamic Law maintains this right and guarantees it to the victim or his heir. If they choose to demand Diyat, they can do so. This is when the murder is Qatl-i-Amd. In case of Qatl-i-Shibh al-Amd and Qatl-e-Khata the Aqilah of the criminal is liable to Diyat [*See* section 2 (c) 23, 25, 29 of the draft Ordinance of Qisas and Diyat published on 16-12-1980 in the Gazette of Pakistan].

Where the Criminal is not known, there will be Qasamah. (*See* section 99, 100). In cases where the question of Qasamah does not arise the Government shall be liable to pay Diyat. The Cardinal Principle underlaying Qisas and Diyat in all possible situations is " No blood shedding can go un-punished in Islam."

This is a principle from which there can be no exception. Therefore there is no possibility that a person is killed in the territory of Islamic State and either of the four courses is not followed.

1. Enforcement of Qisas.
2. Imposition of Diyat.
3. Compounding of Qisas.
4. Pardoning of the Criminal by the heirs.

As we said earlier if the criminal is not known, or is bankrupt, Islamic Law provides the payment of Diyat by the government, if the heirs so demand.

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AN APPROACH TO THE PUBLIC ORDER IN ISLAM.

Nearly 20 centuries before Christ, Hammurabi, the vicegerent of the heavenly deities on earth (it is engraved on tablets from Baylon and Elam) received from Shamash, the sun god, a code of 285 clauses and promulgated it in the lands.

But an Hammurabi is impossible in Islam, because all the revelations are addressed to and placed in the hands of the Ummiyun, the common people. It is for them to exercise their sense of right and wrong in the light of the revelations and order their affairs accordingly. No believer can escape this responsibility.

It lies in the cosmological structure of time, the time which flows in every human thing that inexorably does it move towards accountability. No man and no nation can avoid it or reverse its movement. Every 'here-now' transforms into hereafter with all accountability for it.

THE SYSTEM

Endowment with the seed of distinction between god and evil, discrimination between right and wrong, own responsibility and accountability on this behalf are basic elements of the future conscious human nature.

All of it demands self-rule. The Islamic revolution in outlook means self-rule for every man. For societies, it means self-determination.

Consequently, the blessed order unfolded by Islam has the following elements in terms of human conduct:

"Whatever Ye are given of things but a passing comfort of life; and that which Allah has is better and more lasting for those who believe and put their trust in their Lord. And for those who shun the grave sins and shameless deeds, and when they are wroth, even then forgive. And for those who answer the call of God and establish regular Salat (prayers) and for those whose affairs are a matter of consultation between them; and who spend (in good works) of what we have provided them (for sustenance). And those, when overthrow (revolt) is committed against them help one another. The recompense of an ill deed is an ill equal thereto. But whosoever pardoneth and maketh reconciliation, is reward is the affair of God. Lo! He loveth not the wrong-doers. The way of blame is against those who oppress mankind and with no right (raise their head) in revolt in the earth. For such is the painful doom." (Q. 42 : 36—42)

The Touch Stone.—All the elements of this blessed order are interdependent. But cosultation between the people is its touch stone, because everyting is to be decided by the people, the believers in general. Mere consultations however lead to no goodness unless they are integrated with:

*Trust in God.

*Self-control against grave sins and abstention from the acts of shame.

*remembrance of God and regular prayers seeking His help for the right path.

*readiness to spend and sacrifice the provisions of the world in the service of fellow beings as the way of God,

*mutual help in confronting oppression and rebelious overthrow of the public order, and

*recompense for the wrong done to whosoever he may be.

It is this system consisting of the general outlines as given in the above verses which produces an environment in which a man has the full facility to exercise his discrimination of right and wrong, to grow it to a mighty tree and reap the best of fruits. The world is then a paradise; men live happily in its garden.

Consultations between the grave sinners are presided over by Iblis and increase sorrow and grief in the world. Consultations between those whose heart is not large enough to forgive one another plough injustices in the world. And those who are incapable of boldly facing the groups which overthrow the public order must themselves become the victim of oppression. Those who are not good enough to give away out of the provisions of life beyond their legitimate needs, consultations between them are but evil promptings, which ultimately ruin the entire society and as the society is ruined, they are also ruined.

The entire system which has the blessings of God showered on it is in the hands of the common people, who preserve it as long as they stay away from sinful life and shameful deeds, have loving regard for their fellow-beings, are quick to join one another against the rebellious forces of exploitations and oppression, themselves are above self-aggrandisement and amassing the decor of the world. Those who sacrifice and are always prepared to spend all that they have if necessary in the way of God, they alone can run the system. Trust in God and rejuvenation of this trust by seeking His audience in constant regular prayers are pivotal to its maintenance and survival.

The prayers of the sinful men are mere waste. They do not pray to seek Divine help in order that they may self-discipline themselves, but for worldly gains. They return from their prayers as worse sinners and are never able to answer the call of God. They are led astray.

God calls them to light and goodness. But their prayers and recitation of the Divine names become elements of an evil order.

They are, indeed, of those persons who associate partners to God as they have made their carnal desires equal to God and take them as their Lord. Then they start to take other gods. There is no end to it. Privileged classes and men appear and become their lords. They do not remain believers, but only in name.

The social system of the believers in final terms is the system of those who seek the pleasure of God and are not after the lucration of the world.

All of them are responsible and accountable for it. Therefore, it has no place for the o-called representatives of God. No theocracy to embody a role of the vicar of God and no overlordship of the privileged in its functioning haun s its being.

There are no prestigious classes. All the believers are on equal footing and all of them are individually and jointly answerable for its good and evil, right and wrong before history and before God.

Islam calls all humanity to join it. In deed, the system outlines the Shariah of Islam. Shariah means a path. When people shun their false gods and start on the right path, the light of the glorious Quran and the Sunna (Traditions) of the Prophet are with them and they see everyting in that light to work out by their mutual consultation their permissions, prohibitions, ordinances and imperatives as need arises.

Thus the provisions of the Shariah, known as the Shariah of Islam are living and contemporary laws, unlike the code of Hammurabi, now in archives, waiting some potentate for promulgation. The Shariah is an ever-fresh thing and not a reproduction of past things. Yet caprice and arbitrarism cannot vitiate it for it keeps its organic union with the Divine revelations and the traditi ns of the Prophet of God, and as such are controlled by the purposes of Islam.

THE PURPOSE

All the consultations between the people must promote the purposes for which the Messenger of God was raised in mankind and people must follow him.

"Those who follow the Messenger, the Ummi Prophet, whom they find mentioned in the Torah (Deuteronomy) and in the Injil (Gospel) with them, for he enjoins on them which is right and forbids them that which is wrong, makes lawful for them all good things and make unlawful for them only the polluted ones, he releases them from their heavy burden and removes yokes which are upon them. So then those believe in him, and honour him and help him and follow the light which is sent down with him, they are the successful." (Q.7:157).

All the consultations between the people must carry forward the sixfold aims cited above namely (i) enjoining the right, (2) forbidding the wrong, (3) making licit the good things, (4) declaring illicit the evil, (5) delivering the people from their heavy pressures of different origin and (6) removing the yoke of bondage to others which are up n them.

The very institution of consultation between them as foundation of the public order in Islam is a removal of yoke from the neck of the people and abolishes in one stroke all sorts of tall claims by different high ups to dictate the people in the name of representing God or on the basis of their superior position in wealth and power. Self-rule and self-determination for all is thus at the nucleus of the religious consciousness of Islam.

In theocratic religions which often flourished in the multigod civilizations, ecclesiastical organisations raised their head and proclaimed God as the king of dominions and themselves became the vicar of the Unseen for exposition of the Divine Will unto the people.

Judea in the second century B.C. was charmed to emulate those theocracies in its attempt for the glorious revival of the religion and loved to plant a high-powered priestly council to stipulate its laws and ordinances. It was all an external show set up against the nature and logic of the real Time which holds every man responsible and accountable for all that happens.

Judea failed to revive its religion and it was destroyed. Several Muslim societies followed its steps and were likewise destroyed.

Islam never can emulate their model. It has is own approach. It means the era of common man and rejects Elitism as the principle of social organization in mankind.

THERE is no Umma beyond the people of Islam on Earth who have been religiously obligated to extend so splendid a position to the consensus of the community as to enshrine it along with the Book of God and the Sunnah of the Prophet in the holy sanctuary of Isma (errorlessness) and concede to it the sceptre of the supreme arbitrator over the deliberations of the Ulema, intellectuals, and statesmen for the determination of the Shariah of Islam.

Despite his unique prerogative as the divinely appointed teacher and guide unto mankind, the Messenger of God himself was enjoined to "consult them (the members of the Umma) in affairs. And when thou hath resolveth, then put thy trust in God. (Q 3 : 158)."

There can be no doubt in it that whatever the Messenger of God is enjoined to observe, no one else can dispense with. The religious values commanded by Ijma (consensus) are not different in character from those that are attached to the words of God and the Sayings of the Prophet. It is God who determines the values as follows :

> "And whosoever branches off from the Messenger after guidance has become clear to him, and whosoever adopts a course (of action) which differs from that the believer's. We turn him toward that, he himself hath turneth and (thus) push him unto Hell." (Q 4 : 115)

REGULATIVE NORMS

In the above revelations, God has particularised two supreme regulative norms for the conduct of the believers : (1) the Sunnah of the Prophet and (2) the course of action adopted by the believers. Those who deviate from the one or the other adopt a course of which Fire is the end. It is in this way that the course set by the believers just like the Sunnah of the Prophet has pleasure of God attached to it.

In other words, the consensus of the people is free from error in religious sense. He who violates its judgments, orders and prescribed values, notwithstanding his stature in piety or wisdom is liable to Divine wrath and punishment.

The so-called very high priestly councils or conventions of the so-called intellectuals of the Ummah are not extended those religious values. There decisions are not given Divine protection from error, nor is compliance with them is joined with Divine reward, nor is violation thereof is decreed with Divine punishment. There is no religious value which support them. Thus, breft of the nature of a religious ordinance, their conclusions and judgments are no part of Islam and cannot set the course of its Shariah.

LIMITS OF IJMA

The domain of Ijma (consensus) is completely exhausted in settling the course of action for the believers, their society and its culture. All other fields are beyond its domain. Their problems and issues transcend its authority. For instance, the problems of mathematics, propositions of physics, chemical equaitions and all theoretical sciences are free from the dictates of Ijma.

Thus, only the practical problems which are regulated by the consideration of right and wrong, good and evil forming the sphere of the Practical Reason (or mind) is governed by the norm of the consensus of the Umma. The products of the Practical Reason are moral, economic, political and social solutions, their negative and positive values.

The theorists and scientists are at liberty to follow their pursuits. Ijma cannot dictate their views and probes. The Muslim society so far as it is on the right path does not interfere with its theoreticians and philosophers. Its consensus is never a party to the theological, metaphysical issues. Every one may have his own individual opinion.

When a Plato, satisfied with himself as the most excellent of the Umma (Afdal Al Umma) appears on the scene and refuses to submit himself to the Practical Reason as embodied in the consensus of the people, but on the other hand forces the Umma to submit before his judgment, the common man is desecrated against the scheme of God.

'IBLISI' ORDER

The whole story of Iblis and Adam begins to repeat in the social space. Pretentions of knowledge, height and excellence are the structural elements of the complex Iblis is made of, and those very elements are in resurrection in all the show of elitism whether it begins to glow in Ulema and scholars or the so-called enlightened groups of in elligentsia. As they conspire to cow down the common man and impose their judgment on the Umma, and as those judgments are not protected from error according to Islam, every element and institution of the society, its culture and systems slowly or rapidly move into an Iblisi

order in which they play the role of the Shaitan (the obstinate rebel of God) : ' Lowered them (the men) the Shaitan and ousted them from where they were ' (Q. 2 : 36).

Elitism throws a spell on the common folks, sketches before them an utopia, shakes off their self-possession and take them away. Not conscious of their place and position, when the people are entrapped in the elitist words and promises before much time passes they find themselves in barren social tracks, hot winds blowing with dust-stoms or cold winds freezing them to the point of death. Grief, sorrow and frustration grow thickly in the hanging gardens of their cultural institutions..

Knowledge and learning have a very high place in Islam. Acquisition of knowledge has been described as a duty for every believing man and woman by the Prophet of God. But Islam eliminates all chances of the elitist position to the learned men by envisaging a dynamic relationship between the Ulema or leaders of opinion and the consensus of the people.

The Ulema may exercise their practical reason in accordance with the regulative norms of the Quran and Sunnah. But what their practical reason produces is not valid in itself as a proposition of the Shariah, because they are not the final authority to impose their constructs on the people.

hey must submit all of what they have constructed to the authority of Ijma. It does not mean a referendum. It means that it is now the people's turn to take the construct for mutual consultation and discussion. They are required to exercise their own practical reason in accepting, rejecting or modifying it. What the commoners decide unanimously or predominantly is the law of Islam free from error at that time. It is the course of the believers set by the believers and not the powerfulness that the learned ones are also bound to follow.

NOT BINDING

Before the stamp of Ijma and validation by it as an ordinance of the Shariah, the scholarly constructs containing prohibitions and permissions, duties and obligations may be admirable pieces of literature, gems of high water mark, but what they lack is religious (Shari'i) protection from error and the pleasure of God in following them. Therefore, no obligation of obedience is attached to them and as such they are not part of the code of Islam.

The celebrated scholars of the early history of Islam produced admirable volumes on the Shariah, but they did not believe that their works were binding on the people.

The ' Muwatta ' of Imam Malik b. Anas is one of the most outstanding works on the ordinances of the Shariah. But when Al Mansur Abbasi approached the Imam with the suggestion of promulgating the ' Muwatta' by his power and authority, the latter did not allow it.

The leading idea of Imam Malik's refusal was that it was Ijma and not the position of power which could bind the Umma and its other scholars to a series of Ahkam.

Abu Hanifa, another Imam of very great merits also produced a huge volume of Shari'i constructs in collaboration with other scholars and his own noted pupils, but he did not have the slightest idea of getting it imposed by the pressure of power.

THE Consensus of a generation is a hujja (final proof of the right and wrong) for it. This rule means that a thing which was right before, may become wrong under it or *vice versa*. Several questions arise in this connection. Can a Consensus (Ijma) radically transform the values of a people ? Can it limit or expand itse'f to any point ? Can it come to an end and abolish its own necessity ?

Answers to those vital questions for the Muslim Umma depend on the logic of change in Islam. Though Prophethood came to finality and abolished its own necessity, Consensus by its very nature can not come to the point of its own completion and abolish itself. The reason is not very hard to grasp. An Ijma of a generation can not bind the coming generations.

According to the teachings of the Holy Quran, treading on the footprints of the fathers is no demonstration of truth at all. In fact this kind of demonstration is a hall-mark of the unbelieving folks, especially of their privileged and affluent classes : " Nay, for they say only : Lo ! We found our fathers following an Umma, and we are guided by their foot-prints." (Q. 43 : 220)

CHANGE OF IJMA

They stick to the ways, patterns, traditions and customs of their forefathers under the idea of preserving their high values and religion and thus preserving their natural culture. The Muslim Umma cannot live on this kind of sentimentalism. Every generation is free to accept or modify the past Ijma on its own responsibility.

But modification or change of Ijma does not mean a riot. It follows the universal law of Islam, the same law which worked in the Divine revelations from Adam to Mohammad (peace be on them). The historical sense and its intense feeling is a fundamental aspect of the Faith in Islam. The Divine revelations since the very beginning had been a progressive series with a peculiar law of history : " Such of Our revelations as We abrogate or cause to be forgotten. We bring (in place) one better or the like thereof." (Q. 2 : 106)

The world at large, heavens and earth, follow this law or not, we are not sure in our knowledge of it. There may or may not be the law of progressive succession in the universe. But one thing is quite clear to a believer that the Guidance or Divine Teaching follows the law of progressive replacement. It is technically known as the logic of abrogation (tansikh).

The unique internal structure of abrogation has been revealed by the Holy Quran as follows : "And unto thee have We revealed the Book with the truth, confirming whatever book was before it and a preserver of it." (Q. 5 : 48)

Thus the abrogating process, of necessity, implies confirmation of the truth it abrogate, and thus in itself is a preserver of and guardian over it. Abrogation (tansikh) in Islam thus does not mean uprooting or weeding out. It obligatorily implies protection and conservation of the past truth and imperative as part of its structure. The Quran is, therefore, appealated as the Preserver (Al Mohimin) which means that the truths of all the past revelations and their laws are protected in and preserved by it. We may denote this property by 'accumulation.'

OBJECTIVE

The logic of abrogation functions by accumulating the essential contents, the abrogated (mansukh) truth contained in its fold ; and its unique contribution is increment upon it. The abrogator (nasikh) is at least like the one, abrogated by it. But in most cases it is better than the latter and witnesses an addition of some new excellence to it. Thus in its texture the abrogator represents a better and expanded embodiment of the abrogated entity, whether a law or a truth. In other words, accumulation and increment are logical aspects of the process of abrogation which operates in the Divine revelations.

The same law operates in the evolution of the codes of life from the Divine revelations in the form of fresh probes (ijitihad) and consequent consensus. It aims at a more effective or more efficient carrying forward of the truths, the earlier forms had.

A deeper insight indicates that abrogation is, indeed, the basic law and vital principle of the living phenomenon. Seed is abrogated in sapling ; the sapling is abrogated in a fully grown tree. Infancy is abrogated in childhood ; childhood in boyhood and the latter in adolescence. Revelations are also like them. This is the teaching of Islam.

A mere change may be useless or harmful. Abrogation is that kind of change which retains the past achievements and at the same time deepens and enlarges it by further gain. It is in this way that the tractus of Noah was abrogated by the Sahifa (writing) of Ibrahim ; the Sahifa by the Torah of Musa ; the Torah par ly by the Injil of Isa. And all the books are abrogated by the Holy Quran. The abrogation means that all of them are protected and enhanced to completion in it.

A LIVING SYSTEM

The law of abrogation not only works in the succession of prophets and in the Divine teachings sent through them but also in the group of revelations, a particular prophet is endowed with. The Muslims are inspired to appreciate the

wide permeation of this law in the Holy Quran. And it is how it should be. If growth is the property of life, then as a living phenomenon the Divine revelations have to manifest the law of abrogation ; hence the abrogated Ayat (signs/verses) and the abrogating Ayat in the Holy Quran.

Jalal Al Din Sayuti states that the principle of abrogation mainly permeates those verses of the Quran in which prohibitions, permissions and obligations are revealed. In other words, as a principle, abrogation lies at the root of Shariah which defines the licit, illicit, apprehensible, preferable and commendable for human conduct in Islam.

The Shariah is thus a living system. Accumulation and growth are its innate properties. It assimilates the abrogated law in its advancement, causes an increment upon it and thus moves on. This expansion or growth is the generic law of the Shariah of Islam eversince the first revelation to the Prophet of God until the last members of humanity who understand and act on the law given to them. As logic of the living truths, abrogation consequently can not remain confined to the Quran alone. It must pervade the Sunnah of Islam, and must animate the evolution of Ijtihad and Ijma also.

Permeation of abrogation in the living phenomena does not mean a linear evolution. It fulfils itself in a variety of forms which can not be covered by the concept of linearity. Consequently, the idea of abrogation has more vastness in its scope than the idea of evolution for determining the changes and forms informing the living realities. An effort is abrogated by its goal and comes to a stop at it. A proof abrogates the claim it establishes. A demonstration is the abrogator of its thesis.

Those aspects of life represent some change and modification but can not be illustrated by the linear evolution. In all of them the abrogator (nasikh) contains, preserves and protects the truth or essence which was given in the abrogated and equips it with an elaboration which was not part of it earlier. The new element added to it fortifies its actual fulfilment.

BASIC NORMS

To sum up, throughout all of the forms of abrogation certain fundamental norms are unfolded as its elements which decidedly separate it from other kinds of processes, changes and modifications. Conservation of all the abrogated content and growth of a fresh core upon it are criteria of its being true to its nature.

The Ijma of the Umma is also an exemplifier of those norms. When a fresh Ijma changes the past Ijma, it does not make the latter dead, but gives new life to it, makes the value inherent in it more effective and expands its purposiveness to accord with the current problems of life.

Thus every fresh Ijma is an abrogator (nasikh) which serves as a protector of the abrogated ordinance. In its constitution, it must confirm what the abrogated value or order contained and strengthen it by its new devices as part of the living law.

The constitution of public order is also under the same law. Abrogation works in its problems and arrangements.

The Righteous Khulafa (Khulafa Rashidun) are light unto the Muslim people and their governments. Abu Bakr, Umar, Uthman, and Ali are indeed models for Muslim rulers and administrators. But it does not mean that khilafat is the principal form of government for a Muslim state.

Caliphate is neither a theory, nor a creed, but is an abstraction from the following facts. After the passing away of the Prophet, the question was who to take his place and fill his position as the Leader of the Congregation of Islam for the purposes of conducting its public affairs.

It was a concrete question on which depended the future of the Muslim society and the security of its dominions. With general consent, Abu Bakr filled that place and was known as the khalifa (successor) of the Prophet. After Abu Bakr, that place went to Umar who was then known as the successor to the successor of the Prophet. Likewise when Uthman was inducted into that position, he was known as the successor to the successor to the successor of the Prophet.

SIMPLE TERM

By dropping the l ng chain of succession the title could be abridged, and it was abridged. Thus the simple term of the khalifa (the successor) entered into the vocabulary of Islam. The chain of succession vanished and self-appointed rulers succeedded it.

In the course of time, the congregation of Islam grew into many nations. The Muslim nations of today do not face the same problem with which the Companions of the Prophet were best. They are not required to fill the place of the Prophet and his successors. They have their own problems of administration and conduct of th ir affairs.

The newly emerging free Muslim nations live, not unlike the Latin nations of the South, under the constant threat of overthrow from within. Coup after coup makes a mess of their constitutional order. Those who seize authority proclaim to have come to save the people from disorder. And some of them even claim to have come to give an Islamic order to the people.

They visualise themselves as the supreme God-sent leaders of the people and state in so many words that the believers must have a leader to whom all of their obedience is due as the righteous form of constitution in Islam.

The neo-Islamists who in the past collaborated with the Ottoman Sultans join them and add that this kind of arrangement is the closest thing to the Righteous khilafat, and it suits the genius of the Muslim people.

That the Muslims have been ruled throughout their history excepting the early period by autocrats and sultans does not indicate their genious and does not mean that they are required to be ruled by self-appointed or selected leaders and dictators in the future.

The Holy Quran condemns those whose sole argument is that we do it because our fathers have done it. Man must overcome the shortcomings of his history to follow the right path. This is what the genious of a people means in the teachings of the Prophet and in Islam: 'So set thy purpose for religion (Din) as a man by nature upright—the nature (framed) of Allah's creation. That the right religion (Din), but most men know not' (Q.30:30).

There is no ground to believe that the Righteous khulafa were dictators, or represented a dictatorial form of government. The scope of government during their days was very small. Things are absolutely different now. Moreover, no Nas (directive revelation) of the Quran prescribes this form of government. All the great historians, traditionalists (Muhadithun) and jurists agree in this point that the khilafat had its origin in the Consensus of the Companions.

For the sake of convenience, reference may be made to Abd Al Qahir Al Baghdadi (d. 429/1037), *Usul Al Din*, section XIII; Ibn Abi Yala Al Fara (d. 456/1063), *Ahkam Al Sultaniya*, chapter I; Abu Yasr Mohammad al Bazdavi (d. 493/1099) *Usul al Din*, pp. 178f. Hasan bin Mohammad al Mawardi (d. 450/1058) *Ahkam al Sultaniya*, chapter I.

Different schools were unanimous on the point that it was the Ijma of the Companions which founded the khilafat after the passing away of the Prophet. There is no doubt that the Ijma of the Companions was drawn in the light of the teachings of the Quran and meant a particularization and interpretation of the revelation of God and the Sunnah of the Prophet. But present generations are not committed to follow their Ijma.

What Abu Ishaq al Shatibi (d. 790/1388) said in respect of the opinions of the Companions is theoretically incontestable. No body really can challenge the view that God did not send anyone beside the prophet whose following was obligatory on the believers.

A prominent Muslim thinker of our time, Dr. Mohammad Iqbal (d. 1938 A.D.) expresses his views thus: "I think it is necessary in this connection to discriminate between a decision relating to a question of fact and the one relating to a question of law."

In the former case, as for instance, when the question arose whether the two small Surahs known as mauzatain (the last two Surahs of the Book) formed part of the Quran or not, the Companions unanimously decided that they did, and thus we are bound by their decision, obviously because the Companions alone were in a position to know the fact.

In the latter case, the question is one of interpretation only, and I venture to think on the authority of Karkhi, that latter generations are not bound by the decision of the Companions. Says Karkhi, 'The Sunnah of the Companions is binding in matters which cannot be cleared by Qiyas, but it is not so in matters which can be established by Qiyas." Ali bin Nabardavi also held permissible to go beyond the Sunnah of the Compananions." (*Reconstruction of the Religious Thought in Islam*, p. 173).

It may be pointed out in explanation of Karkhi's position that there are matters of the Shari'i law which are not open to legal reasoning or analogical argument. The methods of bodily purification, the licit and illicit in food, etc. are set by the Sunnah of the Companions as particularisation, demonstration, and exemplification of the revelations of God. God and the Sunnah of the Peophet for ever. No one can exceed them. And obviously they are some matters of law and not matters of facts.

Iqbal's own position seems to assign only communicative position to the first generation of Islam and it is injurious to the Shariah. Concretely speaking, it does not accord with the evolutionary view of Islam. The view that in the matters in which legal reasoning may be applied, one may go beyond the Sunnah or the Consensus of the Companions is obviously sound.

But this view cannot lead to the extreme position of Najm Al Din al Tufi (d. 716/1316). Masliha which has various shades of meaning from expediency, prudence to the general interest and harmony was made by him the ground of all those matters which were open to reasoning. And those matters were related to th public problems and issues as distinguished from the matters of quite private obligations and prayers.

He said : ' God has guided us to the ways of knowing the maslih, and we can also know them by way of habit. In contrast, our efforts to know the masliha inherent in the Nusus (the Quranic imperatives and the dictates of the Sunnah) are tainted with uncertainty. Then why should we seek an uncertain masliha in preference to the masliha which is quite certain ?

' Moreover, we seek masliha in muamualat (affairs and dealings of men) only. The Ibadat (prayers) are laid down by God and the messenger. Thus, all that is known in respect of their modality, quantity, timings, and place is only known from the Law-Giver (*i.e.* God). But the problems of the rights of teh

Mukallafin (the bearers of responsibility) are different. The ordinances about them are based on Shari'i politics and Masliha (expediency or general interest). And other reasons are only means to this real purpose of the politics of the mukallifin' (Risala Al Masalih, *Al-Manar,* Vol. IX, p. 779).

BASIC LAW

It is quite clear that according to Al Tufi, Masliha (expediency or public interest) overrides not only the consensus of the Companions but also the firm nusus Al Quran. Definition of the public interest against the teachings of the Quran and Sunnah is, however, impossible in Islam. Yet the Muslims cannot live by repeating the past patterns and practices. A paradox ! The answer lies in abrogation as the basic law of Islam. The abrogator must contain the essential elements of the abrogated order, the values it projected in the past.

The Khilafat was the early institution of Islam and it could not be exempt from the law of abrogation. For the purposes of our time it is abrogated in the evolution of a parliamentary system of government sufficiently grown enough to serve the purposes of large societies and nations. Nothing of the Khilafat is contradicted in it, but every essential truth part of the Khilafat attains a natural embodiment and growth in its environment. The permanent values handed down by the Khilafat-i-Rashida to all the generations of Islam are as follows :

1. There are no self-appointed rulers in Islam.
2. Those who proclaim rulers and those who are proclaimed rulers, are liable to be beheaded by the believers (Umar's Declaration in Ibn Ishaq's *Sirah,* last chapter).
3. The rulers are mere executives in charge of affairs and cannot give laws.
4. The laws are given by the consensus, which results from the (free) discussions and mutual consultations of the people.

All conditions necessary for fulfilling the above obligations are preserved and enhanced by the parliamentary system of government. Hence the system is abrogator of the Khilafat-i-Rashida for complex and large nations of our time.

JUSTICE

Defective system of justice corrupts even an otherwise good system of government. None is above law and justice in Islam. There is no authority which is not subject to judicial review in the public order of Islam.

But the regimes that have false roots can only perpetuate themselves by brute manoeuvring of force. As they cannot face justice, they are forced to abridge the powers of the courts of law and are forced by their evil promptings to keep themselves above law and make their deeds and declarations above all questions and probes.

They are the oppressors, and the enemies of God and men, and a blot on civilization, even though they might have come to power by popular vote.

Those who cooperate with such regimes strengthen them as hands of the Devil and spread oppression on the earth. They are indeed quite nearer to infidelity than to belief as they have already broken their covenant with their Lord :

" Remember the grace of God upon you and His covenant by which He bound you when ye said : We hear and obey ; and keep your duty to God. Lo ! God knoweth what is (in the breasts) of men. O' ye who believe ! Be steadfast witness for God in equity and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to God. Lo ! God is informed what you do." (Q. V : 7-8).

COMMAND

The wielders of power who deny the courts to have jurisdiction over them and their declarations are followers of their lust and deprive the people of their right to justice against them. The believers are under the categorical command to refuse to obey them :

" And obey not whose heart we have made heedless of Our remembrance, who followeth his own lust and whose case has been abandoned." (Q. 18:29).

The anti God regimes which deny law and justice should be starved to death by non-cooperation. This is the principal technique of Islam for mass action to emancipate the Muslim lands from their internal rebels who without right seize power and perpetrate injustice on the people by taking their own wishes as their lords and ultimate measures of the social order. The believers, as their public obligation, cannot forget that they have already bartered away their life to God for very good things :

" Lo ! Allah hath bought from the believers their lives and their wealth because the gardens will be theirs; they shall fight in the way of Allah and shall slay and shall be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who else fulfilleth his covenant better than Allah ? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (Triumphant are) those who turn repentent (to Allah), those who serve (Him), those who fast, those who bow down, those who fall prostrate, those who enjoin the right and who forbid the wrong and those who keep the limits of Allah—and give glad tidings to believers." (Q. 9:111-12).

No public order in terms of Islam can be established without the provision of supreme adjudication which can test the claims, orders and decrees of the rulers to comply with the Divine Command : " Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly." (4:58). The interaction of the Companions established the institution of supreme arbitration accordingly in 37 A.H.

The Muslims of today cannot go against their tradition. They can only improve it to be faithful to Islam in fulfilment of the above command.

The principles of constitutional adjudication laid down by the Companions in the charter of the Arbitration are light and rules to all the supreme constitutional courts in Islam. They should be discussed, thrashed out and incorpora ed in the present constitutional orders of the free Muslim nations. All the unrighteous regimes which came after the Khulafa Al Rashideen did two things.

They over worked the differences of the Companions reighing during 35 A.H. to 40 A.H. to serve their own ulterior ends and played down the set up of the Tribunal which the Companions brought forth from their interaction, because the institution like that was antithetical to the continuity of their own unrighteous rule. The jurists attached to them tried to ignore, rather deplore it. The second wing was, they kept all justice under their thumb. Constitutional petitions was never heard in their history.

In modern states the judges appointed by the government hear cases, the constitutional cases of extraordinary important. It is not unusual that some of the judges are retired and fresh judges are brought during the cases. This abuse of government authority in the appointment of judges when a government itself is a party to a delicate issue is an incurable part of the constitutional history of many modern nations.

Sometimes it may happen that if a constitutional decision goes against a government, it takes steps to nullify its effects and waits until a new bench is constituted after the tenure of the present judges is over. The government fills up the positions with jurists who share its views. Then it gets the decision reversed.

According to the Muslim constitutionalism, supreme constitutional adjudication presupposes judges who are not appointed by the government. The interaction of the Companions constituted the supreme tribunal by nomination of the judges or arbitrators in equal number from and by both of the parties to the constitutional dispute.

TRIBUNAL

The Tribunal was constituted in 37 A.H. when nearly two years of mutual discussions and talks and even skirmishes could not lead to a solution. The document constituting it is given by Baladhuri but may be read in Taha Husain's Fitnah Al Kubra. What it contains as the ijma of the companions is from the Shari'i point of view is as follows :

The supreme adjudication in Islam repudiates and discredits the postulates of the modern state. Its entire set-up in Islam is materially and existentially independent of the government. All the officers, garrisons, commanders, governors, parties and citizen are directly under the pledge to uphold its awards leading to the solution of constitutional disputes of fundamental character.

In other words, the supreme court in Islam is a very high institution, rather an ultimate institution. Its judges cannot be appointed by the government, nor its judgement depends for its implementation on the will of the Executive. Every citizen, every officer, every unit, civil or military is charged with its implementation. The Companions willed it so.

The Muslims of today can get rid of their internal riddles by creating their supreme adjudication by following the unanimous agreement of the Companions as light to themselves and improving upon it in the light of historical experience. This is how abrogation works in Islam.

Judicial order comprises courts of various levels and kinds spread all over a country. But if it does not converge in a Supreme Arbitration or Constitutional Court, it has no worth in Islam, because it lacks the machinery which examines the law itself so that the unlawful is not delivered and made part of the legal norms of the nation.

The judicial order is only complete when all of its levels and kinds are related to the Supreme Arbitration. Its function is not to make law, but is to declare law in concrete cases which come before it. This power of examining the law, therefore, is inseparable power inherent in judicial order.

LIMITS OF COURTS

The idea of legalised illegality is foreign to Islam. Therefore, no court in Islam can legalise an illegality, for it always as to declare the proper law. Whenever courts start to legalise an illegality or put their seal of approval on acts of unlawful authorities, they exceed their limits and in themselves they degenerate into the main scaffolding of illegitimate and immoral 'order' let loose on the people. Then there is no end to distortion of truths. Every day piles up injustice. If there is a genuine situation which merits condonation, these are the people and nobody else to do it.

There are newly emerging states in which the courts are invested with the authority by the regimes controlling them to review the programmes and *manifestos* of different parties and allow them to survive or give them death sentence at their discretion.

When the judges, even of a supreme court, sit down to examine the action schemes and *manifestos* of the political parties, they do not remain judges, but reduce themselves to a handful of common men and voters in a community of millions of like them. Their views and judgements are not then worthier than their number *vis-s-a vis* their nation.

A handful of men or voters have no right to exercise the rights and powers of all the men and voters. If they think that their judgements are the declarations

of court, they commit excesses and are contributors to the regime of Fasad (disorder) in the people. No court in Islam can encroach upon this of the people's power which inherently belong to them and not to courts, even to supreme arbitration.

The Supreme Arbitration of 37 A.H. established within the terms of the Consensus of the Companions forms the necessary precedent for the judicial order in an Islamic state. It can be further improved but can not be contradicted by any state which is raised on the basis of Islam.

The courts are not to exercise political rights and powers of the people. The Supreme Arbitrators appointed by the Companions were not asked to do it, nor did the charter handed down to them empower them to do it. They were only asked to declare the law for the constitutional dispute put before them.

In the charter was outlined the basic model of the constitutional adjudication of Islam. The supreme courts of the Islamic republics can not undo it in their constitution without grafting a rejection of Islam in their body.

APPOINTMENTS

So far as the appointments of Arbitrators or Supreme Constitutional judges was concerned, it was very easy in 37 A.H. to let the parties in dispute nominate them in equal number, because the bipolarisation of the Umma and its very obvious representation in the form of two parties and camps was very clear beyond any doubt. It is very rare in history.

Therefore, a more suitable method to abrogate it must be adopted. One thing which is absolutely ruled out by this precedents is government appointments to the seat of Supreme Arbitration.

Government appointments to the positions of supreme adjudication suit a modern or Kelsenian state in which all the courts are organs of the state, and the state is the government in power for the time being. The Umma of Islam which is under the covenant to uphold the *Mizan* (balance of justice) in its fold can not allow this method to have a grip on its public order.

By establishing a supreme constitutional court which is independent of the government, the Muslim constitutionalism returns to its own spirit.

In the context of our time, the institution of Supreme Arbitration should be pressed to its logical perfection so far as it is humanly possible. It should also be free from the influences of the political parties and other interest. It may be developed into a clear system by some method as that the Supreme Arbitrators are chosen through an electoral college consisting of the Fuqha, jurists, and practising experts in law. Only the lat er groups know well who are the genuinely competent jurists of integrity that can be appointed to the Supreme Arbitration.

Or it may so happen that the proposed electoral college present a list of Arbitrators and refer it to the general suffrage who may be allowed to return a third of their number to the position of supreme constitutional judges of the nation for a fixed tenure of time. Thus, the appointments will have nothing to do with the government and other political groups.

Practically, every organ of the society will have to be an organ of its execution. This is what the document of the Supreme Arbitration (*Tehkim*) laid down in 37 A.H. for solving its constitutional disputes and thwarting the growth of anarchy in Islam.

CARRIERISM

The theory of modern state according to which the courts are its organs make the judges government servants. Thus the judiciary has grown into a profession. It gives rise to carrierism, which is prepared to serve a Bokasa and when the latter is overrun by his adversaries, it is charmed to serve under the new masters, applies their decrees in its judicial process and optimistically look forward in the direction of next change, and new masters.

The carrier judges staffiing the benches of supreme courts soon develop their own ratiocinations and their professional ethics. The latter enter as legal norms into the constitutional destinies of the nations. In Islam they are termed as 'plausible discourse through guile (Ref. 62:113)'. They say :

> The municipal courts (courts in national jurisdiction) have always to enforce the laws of the *de facto* government as it is. Such a government which can enact law, can appoint judges and can enforce the execution of law. They further say :

> if a judge believes that a situation has arisen which in all conscience compels him to exercise the sacred right of revolution or counter-revolution, he should leave the bench and not seek to use his position on it to further his revolutionary or counter-revolutionary purposes.

The moralisation goes even further: The more unsettled the times and the greater the tendency towards the disintegration of established institutions, the more important it is that the court should proceed with the vital task of maintaining law and order and by so doing act as a stabilising force within the community. This objective can only be achieved if the acts of the government of the time are presumed to have the force of law.

These views are destructive of public order. They do not represent the law, but only professional stakes of the carrierists, which to them look like fundamental legal norms. They can not be allowed to determine the destiny of an Islamic State and turn in to a sort of *Mulukiyah.*

CONTRIBUTION OF ISLAM TO JURISPRUDENCE

'DUE PROCESS AND SHARIAH'

(Power tends to corrupt and absolute power corrupts absolutely).

[Lord Acton 1834—1902]

Instances where those in authority identified common good with their own taste and desire are many. Pharaohs in Egypt declared themselves to be Lord-Gods. About seventeenth centuries before Christ, temples were erected in Babylon for the worship of Kings. In India the Kings were incarnation of Gods. In Rome the 'POPE' was vice-regent of the Son of God. In Arabia the Elites and the Heads of Tribes were Lords in their spheres.

The struggle to put checks and restraints on those in authority is long drawn. In 1215 the Great Berons wrung from King John of England certain safeguards which are embodied in Charter Magna Carta as follows :—

> 'No person shall be arrested or detained in person or deprived of his freehold or his liberties or free custom, or outlawed or banished or in any way molested and we will not set forth against him, nor send against him unless by the lawful judgement of the peers and by the law of land.'

The Charter was re-affirmed in a number of statutes. In the British Statute 28 Ed. III C. 3 in 1355 phrase 'Due Process' was used as follows :—

> 'no man of what state or connection he be, shall be put out of his land or tenement, nor taken nor disinherited nor put to death without he be brought to answer by Due Process of Law.'

In the series of statutes passed in the 14th century the phrase 'the law of the land' was substituted by the word 'Due Process'.

Obviously when the Barons got from King John the safeguards mentioned in the Great Charter they meant by 'the law of the land'. The ancient and customary laws of England or laws enacted by the Parliament which was under their control and not the representative parliament. Historically the Fabric of British freedom had been solidly set by the declaration of supremacy of the lex terre (law of the land) and personal civil rights guaranteed before the representative parliament came into existence. This General law and the common rights placed limitation on the legislature.

The 'Due Process' concept passed into the American Constitution as follows :—

> "No State shall deprive any person of life, liberty or property without 'due process of law' and, all persons born or naturalized in the

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United States and of the States wherein they reside. No State shall make or enforce any law which shall abridge the Privileges or immunities of the citizens of the United States, nor shall any state deprive any person of life or property without due process of law nor deny to any person *within its jurisdiction* the equal protection of the law."

It appears in Davidson *Vs.* City of New Oreleans that Coke found the equivalent of the phrase 'Due process of Law' in the words 'the law of the land'.

Attempts were made to define contours of 'Due process'. By laying emphasis or the word 'Due' and interpreting the law as the fundamental principles of natural justice judges attempted to make 'Due process' clause into a general restriction on all legislative powers.

Thus the transcendental concepts *viz.* common law, the civil rights and natural justice were used to give meaning to the 'law of the land' and the *due* process clauses. But these concepts were vague in themselves. There was disagreement over the meaning of 'natural justice' from Greek antiquity. As to the common law the Judges do not restrict themselves to the definition of property and liberty given there. Instead its meaning is stretched so that it tends to merge with rights of liberty. As to the 'common rights' the term right is not capable of precise definition. It expresses freedoms of different actions but only absolutes have been laid down freedom of speech, freedom of religion, freedom of association; the real difficulty is that of technique, the working out of effective rules which provide reasonable protection to each without endangering the others. With the vagueness attending the transcendental concepts the 'due process' came to have such meaning as was assigned to it from time to time. In the year 1877, in Davidson *Vs.* City of New Oreleans 96 U. S. 97 it was observed that the phrase 'due process' is incapable of precise definition and that its intent and application could only be ascertained by the gradual process of inclusion and exclusion. In 1948 in Haley *Vs.* State of Ohio 332 U.S. 596 the Judges referred to the difficulty of giving definitness to the vague contours of the 'Due process'.

With these infirmities in the concept the process does not provide adequate restraint against arbitrary exercise of powers. In quite a few cases those in authority change the law without any check in the name of emergency. Again the process does not lay down adequate safeguard to accused. It is not possible to say that the process was violated when adverse inference is drawn from the failure of the accused to testify, nor is it possible to say in what case the indigent accused is entitled to aid of the counsel at public expense. The concept does not lay down the limits of various rights. Thus there is nothing to prevent a person from issuing publication containing false and libellous matter in respect of acknowledged founder of a different faith. Again there is nothing to prevent

a person from adopting stealing as a profession to further his own interest in preference to that of the society, nor is there anything to check a person if he wants to move about in nudity. Similarly there is nothing to check a person if he wants to enter into a contract of marriage with a person of the same sex or with his own sister.

SHARIAH II

In (Shariah) the transcendental concept (to use the word in the above sense) is provided by the Holy Quran and Sunnah. There is ample evidence to show that the Holy Book contains the verses in the same form in which they were revealed to Holy Prophet (peace be upon him). As regards Sunnah of the Prophet, His words and action have been carefully collected and preserved and there is no difference on material issues in versions appearing in different collections. The Book describes obedience to the Prophet as obedience to Allah.

'Who so obeyeth the messenger obeyeth Allah' (4,80).

All the actions and the directions of the Prophet are based on revelation :—

'Nor doth he speak of his own desire. It is naught save an inspiration that is inspired' (53.3).

Quran and Sunnah are two roots of Fiqh, *i.e.* the knowledge of what is for and upon man, other two being Ijma and Qiyas. Ijma is the concurrence of the Muslim Jurists of a time and by Qiyas is meant analogical deduction (ratio cination) based on principles laid down in Quran and Sunnah. These four roots found religious command and are the basis of lawful (Halal) and forbidden (Harram). Injunctions (Awamir and Nawahi of the Holy Quran and Sunnah) cover the entire field of activity of man private, and public national and international, social and economic. (In Tagore Lectures 1891-92) Khan Bahadur Maulvi Mohammad Yousaf Bar-at-Law has collected 500 verses of the Holy Quran relating to injunctions (Ahkam). 'Tafseerat-e-Ahmadia by Mulla Jeewan is a more comprehensive reference.

A course which is prescribed in Quran and Sunnah is meant to be followed. If it is not followed the state intervenes on the authority of the verse, (Those if we give them power, they will enjoin the permitted and forbid the prohibited). (24,4) and the saying of the Prophet 'Allah brings to end through State what he does not through Quran'.

Fundamental rights of belief and conscience, protection of life property and honour freedom of expression freedom of association and the right to me

treated in accordance with the law only follow from the express provisions of the Book and Sunnah.

(a) Freedom of belief and conscience.

(i) If it had been thy Lords' will they would all have believed all who are on earth. Wilt thou compel mankind against their will to believe (x, 100).

(ii) There is no compulsion in religion (ii, 256).

(iii) We have not sent thee as a keeper over them not are thou responsible for them. (VI, 108).

(b) Protection of life and property.

(i) And slay not the life which Allah hath forbidden (vi, 152) (xvii, 33).

(ii) *And eat not your property among yourself in vanity nor seek* by it to game the hearing of the Judges. Holy Prophet (peace be upon him) has said: The life and property of each are sacred and inviolable.

(c) Protection of Honour,

(i) And those who accuse honorable woman but bring not four witnesses, scourge them with eighty stripes and never afterwards accept their testimony. They indeed are evil doers (xxiv. 4).

(ii) Lo: they who spread slander are a gang among you (xxiv. 11).

(iii) O ye who believe let not a fold deride a fold who may be better then they are, nor let women deride women who may be better then they are, neither defame one another nor insult one another by sicknames (XLIX. 11).

(d) Freedom of association.

And there may spring from among you a group who invite to goodness, and enjoin right conduct and forbid indecency (III, 104).

(e) Freedom of expression,

It directly follows from the following traditions of the Holy Prophet.

'He who sees evil should prevent it'

'The greatest struggling for the sake of Allah is word of justice before unjust ruler.'

(f) Equality before Law.

"and if ye judge between mankind that ye judge justly" (iv. 58).

It may be noted that these rights are expressed in terms of obligations Huqnqullah (obligations to State, Allah) and Huququl Ibad (obligations to the individual). In this mechanism the friction which is caused by the assertion of right by the parties in other systems is absent. It is a matter of common experience that the assertion of rights by each party to a dispute destroys the subject matter in dispute besides causing harm to both.

> Again " O ye who believe obey Allah, obey the Messenger and those of you who are in authority and if you have a dispute refer it to Allah and his Messenger. " (4.59).

Thus the conflict is resolved in accordance with Quran and Sunnah. The process remains unaffected by the ideosyncracies of those in authority because no legislating authority can bring any change in the Book and Sunnah and for interpretation, authority is to be traced to a companion of the Prophet. Holy Prophet said, " My companions are like stars, whomsoever you follow you will be on right path. "

Continuity in the process is achieved by the command to follow those who have believed as per Quranic Verse ;

> " And when it is said unto them, believe as the people believe they say shall we believe as the foolish believe. " (II, 13).

Principles of natural justice are embodied in the saying of the Prophet ' proof is on the plaintiff and the Oath on the defendant or on who denies. The Holy Prophet sent Ali to Yaman and gave him the following directions :

> " You are not to take decision unless you have heard the second party in the same way as the first. "

These are more vividly spelt in the letter from Omar the Great to the Governor Abu Musa, Ashaari.

The relevant portion is as follows :—

> ....The claimant must produce evidence. From the defendant an oath may be extracted......If a man brings a claim in the absence of the defendant ; fix a time by which the defendant is to appear........ "

Now let us resolve the problems stated earlier.

In Sharia a man cannot adopt stealing as his profession. The book prescribes amputation of hand for such an act. (as for the thief, both male and female cut off their hand 7,38).

A marriage cannot be contracted with a person of the same sex nor with a brother or sister. The Book lays down the prohibited Degrees clearly and the Sunnah of the Prophet is available for guidance—

> " forbidden unto you are your mothers, and your daughters and your sisters and your father's sisters " (4.23).

No one may move about in nudity. To concept of Satar *i.e.* minimum portion of the body required to be covered is very clear.

The Book does not allow a person to mention the founder of a different faith in a derogatory manner saying;

> " Revile not those unto whom they pray beside Allah, lest they wrongfully revile Allah through ignorance " (6,109).

As to the fair trial the accused may go back on his confession even at the stage of execution in the matter of Hudud and Qisas. Qazi may not give judgement in these matters on his own knowledge not because it introduces any infirmity in his conclusions but because the Book prescribes the quantum of evidence.

Thus the problems which appear formidable in other, systems find ready solutions, from the Book. The Book contains guidance on all points, in order to give an idea of the field which the Quranic commands encompass a few verses are quoted below :—

(1) " So eat of the lawful and good food which Allah hath provided for you..............(16, 114).

(2) " He hath forbidden you only carrion and blood and swine flesh " (2, 173).

(3) And serve Allah. Ascribe nothing as partner unto him show kindness unto parents unto near kindred and orphans, needy and unto neighbour (4.36). "

(4) Tell the believing men to lower their gaze and be modest. " (24.30).

(5) When ye are greeted with a greating greet ye with a better greeting " (4.86).

(6) They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings of painful doom " (9.34).

(7) They shall have portion of what they have earned. Allah is swift in rewarding " (2,202).

(8) Surely Allah hath bought the believer's person and property because the garden will be theirs (9,3).

(9) O' Prophet tell thy wives and thy daughters and the women of the believers to put a cloak when they move out" (23,59).

(10) And stay in your houses (23,33).

(11) Fulfil your undertakings (V,I).

These verses lay down code of conduct, rules of modesty, dignity of labour sanctity of contract etc.

The following examples will illustrate the application of the system.

It is reported that Omar the Great came to know of drinking wine in a house. On finding the door closed he scaled the wall and caught the delinquents in the act, who argued that his entry into the dwelling was wrong in that he had violated two injunctions of the Holy Quran :—

'Enter the houses from their doors and ye, who believe enter not houses other than you own without first announcing your presence (xxiv, 27), Omar admitted his mistake and did not impose the prescribed punishment.' This is the first reported instance in the history of procedural law where the concept of wrongful search and seizure was implemented. [World Muslim League Oct. Nov. Dec. 1967, page 33].

It is reported by 'Abu Daud' that some persons were arrested in Madinah in the days of Holy Prophet (peace be upon him). A companion of the Prophet asked him the grounds of arrest when he was delivering a sermon. The Holy Prophet waited till the charge was repeated thrice. When no reply came from the other side he ordered the release of the detainee. On the authority of this tradition Imam Abu Yousaf maintains in his Kitabul Khiraj that no one may be imprisoned on a false or uproven charge.

For cases involving the process of Shariah in Muslim History reference may be made to Mabsut of Saraksi, Tabaqat Ibne Saad, Mawardi etc.

Before concluding it is pertinent to say a few words about different schools of Fiqh. Through presentation in the Ordinary text books in the West an impression is created as if Shariah is full of scholastic refinements, complexities, contradictions and arbitrainess which give rise to mutually exclusive principles on which are based various theories which in turn found different schools. A student who is plunged at once in the niceties of Shariah on abstruse subjects such as wills, gifts, succession, marriage, divorce and the like, will feel embarrassed and fail to grasp its full meaning. Similar will be the fate of a student who approaches common law of England without previous acquaintance with the principles of jurisprudence, or the science of law out of which it has been gradually evolved. He will find in the enormous case law which is said to

embody it, a mass of heterogeneous material, undigested, unsifted, often conflicting with one another, puzzling to mind and overloading the most retentive memory. This is not the mode of teaching inculcated by Imam-i-Azam and others Chief Islamic Jurists (Fuqha). They proceed in a scientific way to teach a student the science of law which is concerned with the exact nature of man's rights and duties(marfet ul nafsi, ma lcha ve ma aleiha). It may be kept in mind that Shariah is a system where Ahkam (commands) are a function of Quran and Sunnah. These variable are related to each other, through fundamental principles. In the algebric form it may be stated as follows :—

Ahkam= (Quran, Sunnah)

The rules for solving the function are also laid down. The process leads to more than one solution, every one of which is valid. This is not unusual. It happens in mathematics also. Thus a quadratic function of 'X' is capable of two solutions and both the solutions are correct. No one attributes vagueness or arbitrariness to mathematics on this count. Again the number of solutions in such cases is limited. No wonder then that in 'Sharia' also the number of solutions is limited.

Different solutions give rise to different schools. Every one of these schools is right. The solutions do not present mutually exclusive state of affairs. It is possible to act upon one of them in the presence of others. Different solutions provide that flexibility which is so essential to remove the sting of rigidity.

The essay is brought to a conclusion with the saying of the Holy Prophet (peace be upon him) "I am leaving two things behind. The Book of Allah and the Sunnah of His Prophet. If you hold fast to them you will not go astray."

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" THE MUSLIM CONTRIBUTION TO PHILOSOPHY "

Even the most prejudiced of the Western scholars cannot gainsay the invaluable contribution made to the total fund of the world philosophical thought by the renowned Muslim thinkers like al-Farabi, Ibn Sina, al-Ghazali, and others. But for their transliteration work from the Greek masters, the ancient thought would not have come down to the Western scholars to build upon their own grand edifices, which we collectively call modern philosophy. Not only this, the Muslim geniuses made their own valuable original contributions in the fields of epistemology, psychology, metaphysics, and the philosophy of religion; and these are exerting marked impression into the modern thought in these very fields. I divide their contribution into the following four heads :—

(i) Theory of the Nature of Soul or Mind ;

(ii) The Doctrine of Intellect ;

(iii) Mind-Body Relationship :

(iv) Space-Time frame-work.

1. Muslim thinkers, right from the inception of philosophical thinking in the 2nd century A.H., have showed much interest in psychological questions regarding the nature of 'soul' or 'mind'. Their explanation varied from the 'simple-substance theory' which is unique in nature, to the purely materialistic hypothesis as propounded by the Asharite school of thought and Razi's materialism. Al-Kindi, the founder of Muslim philosophy, asserted the simple and uncompounded nature of the soul in *Rasa'il al-Kindi al-Falsafiyyah ;* al-Farabi affirmed that the soul was rational which was a simple, incorporeal substance ; Ibn Sina urged the 'incorporeal substantiality' of soul ; and al-Ghazali talks of it as 'Form' which is again simple. Their thesis regarding the simple nature of soul and its 'substantiality' is today gaining ground among a big majority of the modern philosophers of religion, who call themselves anti-Ryleans and anti-materialists.

2. Mind-Body relationship has also caught the notice of the Muslim thinkers, and in their 'dualistic' approach they have anticipated a large chunk of the anti-Rylean and anti- empiricist of the modern thinkers. Inspite of the fact that Islam does not make a bifurcation between matter and soul, the Muslim thinkers, realizing the intellectual difficulties of such an approach, have affirmed a rigid 'dualistic' position on mind and body. As al-Kindi says, " the soul is separate from the body and different from it ". Farabi and Ibn Sina also agreed with him regarding the dualistic position of mind and body. Thus, Ibn Sina affirms its independence of the body in *Kitab al-Shifa ;* while al-Kindi urges that " the soul is separate from the body and different from it, ... " *(Rasa'il)*. The same dualist hypothesis is gaining strong ground among the

modern idealist and non-empirical thinkers led by Prof. Lewis in England and by Prof. Sidney Shoemaker in America. Very few thinkers today appear to be subscribing to the Rylean 'unitarian' approach which obliterates bifurcation between the mind and body, and this approach is taking strong roots among the living philosophers of religion. This again shows the impact of Muslim thought on modern Western philosophy, especially in the field of philosophy of religion.

3. One of the influential doctrines of the Muslims is their theory of 'Intellect'. Although al-Kindi, who showed an early interest in it, took it from Aristotl's *De Anima* and from *De Intellectu* of Alexander of Aphrodists, be made some important re-adjustments, making way for the development of a full theory of knowledge. It were, however, al-Farabi and Ibn Sina who brought out its full epistemological implications un-known to the Greek world. In fact, Muslim thinkers have shown a special interest in a 'theory of knowledge', an aspect which took the West centuries to bring to the fore-front—as late as John Lock (1632—1704) or, perhaps, better still, immanuel Kant's publication of the *First Critiove* in 1781. Al-Kindi divided 'intellect' into primary and secondary kinds, former being the same as Aristotle's 'active intellect'. The secondary intellects are three in kind *i.e.* (i) the 'Intellect in Potentiality' which is comparable to Aristotle's 'possible intellect'; (ii) the 'Acquired Intellect' which is almost the same as Alexander's 'intellectus habitus'; and to them al-Kindi adds (iii) the 'Demonstrative Intellect', not known to the Greeks, which is much more dynamic than the Acquired Intellect; for the later is a 'skill', while the former is putting the skill to use. This important distinction anticipates modern psychology which lays much stress on this distinction.

Al-Farabi and Ibn Sina take an important lead in using the doctrine of intellect for epistemological import, affording an invaluable direction to modern epistemology. Farabi believed that the intellectual development of man consisted in rising from the 'intellect in Potency' and through 'intellect in action' to the 'acquired intellect', till it reached the level of communion, ecstasy, and inspiration. At that level, reason and intuition become one; rational knowledge coincides with ecstasy and inspiration. In all this development, the First Intellect plays a very important role. Thus, for Farabi, all human knowledge however mundane and empirical, must have an a priori and 'intuitive' aspect, but for which no knowledge and illumination would be possible. Moreover, Farabi's concept of 'acquired intellect' is original and alien to Aristotle's, "for it is almost identified with the separate intelligences, and serves as the link between human knowledge and revelation" (cf. *al-Thamarat al-Mardiyyah fi ba'd al-Risalat al-Farabiyyah* and *al-Madinat al-Fadilah*). In Ibn Sina we find a fully modern theory of knowledge which clearly anticipates such recent theorists on knowledge as A.D. Woozley in his book *Theory of Knowledge*,

which is considered as a land-mark in epistemology. Sina talks of the various grades of knowledge, or knowing process, and the various grades of abstraction corresponding to them. For him, progress of knowledge depends on the degree of abstraction, a fact which Kant and his followers learnt to emphasize centuries later. He holds perception an important stage on the way to acquisition of knowledge ; it is a necessary stage. His mechanistic theory of knowledge forestalls modern epistemological views.

4. Space-Time Frame-work, which has of late developed into the famous Theory of Relativity, found its elementary origin in the thought of al-Ghazali, who anticipated Kant in the 'subjective' or 'ideal' nature of Space and Time also. On their objective nature, al-Ghazali forestalls the modern theory of Relativity—at least, paves a way to that. In the words of al-Ghazali, "Just as space bears a relation to body, so does time to the movement of the body. Both are merely relations of things, created in and with the things of the world, or rather relations between our perceptions" (quoted by Dr. De Boer in *History of Philosophy in Islam*). About five centuries later, Isaac Newton was still advocating an absolute concept of time and space, and the West was still adhering to the Newtonian view of a fixed universe, enclosed by illimitable void. It was not till the current century when Albert Einstein (b. 1879), the renowned German physicist, who made the West appreciate the relative nature of space and time. In this way al-Ghazali forestalled the Kantian view of subjective nature of space and time on the one hand, and paved way for the relative view on the other, which was centuries later to revolutionise the whole view of the nature of the universe.

In the above I have discussed some of the very important directions in which Muslim thinkers like al-Farabi, Ibn Sina, and al-Ghazali have anticipated the modern Western philosophical and scientific thought.

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ISLAMIC RESURGENCE AND THE 15TH CENTURY OF THE HIJRA

By

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What is resurgence but revival and resetting of established values, accepted concepts and valid standard. To surge back to the original basis is resurgence. All nations, big or small, at times go away from its set-courses, *i.e.* its ' Serat-e-Mustaqeem ', or its balanced path, for one reason or the other : it may be either due to one's deviation from the right road under some compelling circumstances or through sheer negligence or due to pressures from powerful alien factors or forces. But all conscientious and awakened people on realising their mistakes or faults or failures always try to get back to the right course to the proper path so that they may be able to play their destined role. Merely weeping and wailing over our past mistakes will not avail Decrying, cursing and criticising others will not pay. With faith in Allah and faith in our own mission we should always evolve a proper course of action, develop a forward look and go on onward with Quran as our guide and with the Holy Prophet as our Examplar. The Quran and the Sunnah provide the frame-work for the guidance of the Muslims all over the world and for all times. The mistakes of deviation, negligence, and callousness is committed both by individuals and by nations and amends, therefore, have to be made at all levels, that of the individual, that of the nation, and also on international plane.

The past is not to be got lost into. It is to draw inspiration from our good deeds and noble achievements and at the same time to learn lessons from our mistakes, failings, and failures. It is heartening to know that the Hijra celebrations have been spread over two years, *viz.* the last year of the 14th Century to enable us to take the account of ourselves *i.e.* to take note of the Ummah's good points and also of its shortcomings and its weak points, it was to take stock of our strength and weaknesses and of our successes and failures. Seminars, symposia, group studies and in some places conferences were held in different parts, not only in the Muslim countries, but even in areas where Muslims live as minorities. Studies in the shape of brochures, booklets and books have also been published in different languages by Muslim thinkers and scholars. Some books have also been published by non-Muslims, some of which display understanding and who are sympathetic in their approach, but a number of them are very antagonistic, even displaying their *mala fide*, those who not only want not to understand Islam or Muslims truly but are out only to give wrong twists and wrong slants, just to blindly or wilfully blame the Muslims and heap disgrace on them. But with patience we must read such books also for perhaps they may pin-point some of our real mistakes, even though couched in very strong and critical language. Such writings may also awaken us from our slumber and awaken in us a fervour for facing the realities

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with dignity by devising various corrective process and make us adopt measures which would redound to the greater good of the Ummah.

Looking objectively in retrospect we find that the very first word of the revelation of the Holy Quran is ' IQRA ' to be exact :

1. Read : In the name of thy Lord who created.
2. Created man from a clot.
3. Read : And thy Lord is the Most Bounteous.
4. Who taught by the pen.
5. Taught man that which he knew not.

(Holy Quran XCVI, 1—5).

What a great and noble beginning, yes a most glorious beginning of the Quran, the Book of Guidance unto humanity. If this wide and high vision be the measure of man, at all times, the world would be a heaven on earth for all peoples. To draw people out of the darkness of chao ic ignorance into the light of knowledge is the great message of the Holy Quran.

This first revelation sets our direction and this direction is set on the basis of knowledge, for what else is the object of referring to reading and writing and that at the very start. The words of the Holy Quran are incumbent on us, as these are Divine Directives or Orders. These very first revelations direct us to establish our relations with the Creator, the Cherisher and the Sustainer of the world, on one side and on the other with the peoples of world, on the basis of knowledge. There are numerous verses in the Holy Quran and Ahadis of words and deeds, to give us that wide vision of the Family of Man, without distinction of race, or nationality, caste, colour or creed. This grand concept of one God and one Humanity is the basis of Islamic thrust and the most important contribution of Islam to the unification of mankind. In Islam there is no tribal or racial God or a God with any kind of limitations whatsoever. He is an all-pervading God. He is from ever and for ever. He is the Omnipotent and the Omniscient. The belief in All-Seeing and All-Knowing Allah always keeps man under safe canopy whether one is alone or in company. The Great concept of Allah is given in the Holy Quran in the following words :

> "Allah ! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave ? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (Holy Quran II, 255).

The above words of the Ayatul-Kursi presents the noble concept of God in its full blossom of sublimity. Islam thus approaches the whole concept of religion not in the traditional sense of the word, but in a very wide spectrum, not limiting itself to the spiritual aspect only, but deals with religion universal concept, in all its wide dimensions : it presents Islam as a System of Life, dealing with life in its entirety and in its totality. So long the Muslims kept to this grand concept of religion, called ' Deen ' in the Holy Quran and strained all their energies to read and write and to gain knowledge in depth, they remained the standard-bearers of light and learning and of culture and civilization till then they thus remained a 'rahma ' (blessing) unto others. Through the Quranic teachings they became masters of men and leaders of humanity, both in various fields of humanities and in various branches of sciences. But when the Muslims gave up this forward look on the basis of understanding and informed approach and when they became negligent to the need of seeking knowledge and enlightenment whatever be the source and then lethargy and callousness took the place of continuous effort on the basis of hard and planned work, the very same Muslims became the underlings of the more educated, the more hard working, and more forward looking people. Because they fell into the lap of luxury and lost the much respected balance of life, big chunks of the once free Muslim lands became enslaved and colonised by the more educated, the more organised, and the more powerful nations of the world. Allah shows no favour and keeps blessings only on those who do their duty. He is ' Rubul Alamin ' and not merely ' Rubul Muslameen '. Any people who follow His ways will thus be rewarded with success and nobility. Let us never forget that we Muslims do not subscribe to the wrong and archaic concept of being the ' chosen people '. In this competitive world we have, through hard work, to create a place for ourselves or else will always run the risk of going down to an inferior position, even that of servitude. And these new colonial and imperial powers, naturally to strengthen themselves and to deepen their roots, used non-Muslims of the once Muslim lands to play the old game of divide and rule. They tried not only to educate and patronise the non-Mulims, but also tried to discourage and even shun the Muslims from coming up. History is full of such examples from Indonesia in the East to Mauritania in the West, and in almost all the lands in between.

The Western colonialism was at its height during the last two-three hundred years and at its apex during the 14th century of the Hijra. During the years of colonial rule, they tried to make us forget ourselves, forget our values, forget our standards, forget our approach to life and its Islamic solutions, in short they made us forget our culture and civilization. Not only that they quietly but very smartly, through their educational system, imposed their ways of life, their customs, their values, and their culture, and we gradually started alienating ourselves from what were our own and sometimes even revolted against our own system of life. Such was the glamour of the West that we tried to

blindly ape them in the hope of being treated as respect-worthy. These alien imperial powers had also steadily created, in each conquered or usurped land, a new elite of westernised natives and tried to build them up as the leaders of their nations. Those who did not fall in line with their thinking and their attitude, and their behaviour were looked down upon suspiciously, nay, started to be looked upon as rebels and traitors. These western slaps, however, gave a rude shock to the Muslims of feelings, and they really started devising ways and means to shake off the shackles of slavery and by building up their spirit of self-reliance they started raising the banner of their country's freedom, even facing bullets and prisons. At places these freedom fighters or mujahideens were not only locally punished but were even sent to far-off places to die by slow tortuous death, for example the Muslims of the Indian sub-continent were sent to the Andaman and Nicobar Islands, commonly known as Kala Pani : the Indonesian Mujahideens were sent to the Cape province in South Africa to die of pain and agony and of thirst and hunger. The more the foreigners suppressed the Muslims, the more was their rebounding fervour for independence. Whereas the political leaders took the masses to the streets, the intellectual Muslim leaders started mentally arousing the Musalmans, reminding them of themselves, their great religion and of their great and glorious past, and urging them to revive the same with new vigour and with additions of fresh invigorating chapters. The Holy Quran started to be translated in the local languages so that the message of the Holy Quran would go home to the vast majority of the non-Arab Muslims. Books on Islamic culture and history began to be written so that they could see their picture on the basis of their past achievements. The orators and poets made no small contribution to this mental awakening. In the Indian sub-continent, educational institutions were created which became the hub of activities. It was the All-India Educational Conference which really gave birth to the All-India Muslim League, which later on created Pakistan. The Khilafat Movement of the Ali Brothers took the message of the Muslim unity and Muslim solidarity to the man in the street, not only in cities and towns but even to the remotest villages. It was during the 14th century that the Egyptians started the powerful Ikhwanul Muslameen or the Islamic Brotherhood Movement. In India the Tableegh Movement followed by Jamat-e-Islami led to great Islamic renaissance. In Indonesia the Masjumi Party (Majlis Mushawarat-e-Muslameen Indonesia) was in a way the counterpart of the Ikhwanul Muslameen of the Arab world. The Hizb al-Tahrir of the Palestinian awakened the Muslims to the threat of Zionism. The Noorsi (named after that great thinker and writer Saeed Noorsi) Movement of Turkey was to counter balance the Westernised secularism of the so-called modernised Turks. Earlier Jamaluddin Afghani had started his vitalizing Pan-Islamic Movement with man like Rashid Al-Rida of Syria and Mufti Abddahu of Egypt to boost up this feeling of One Ummah. Scholars and Mujahids like Shamil Bey of Georgia and various other Muslim leaders of Caucasia, Georgia, and Central Asia (or Gharbi Turkestan) have created quite a stir amongst the usurpers of Muslim freedom in those parts of the world.

After the first world war, the Muslims tired of centuries of war against singular or collective European might, were so down and out that there were only four independent Muslim states in the world, and all of them weak, under-developed and backward. And to climax their tragedy, the historical institution of the Khilafat was abolished, under various pressures in 1924. This institution of the Khalifah, even in its weakest days, served as the symbol of World Muslim Unity, as would be evident from Khalifah's concern about the happenings to the Muslims in Southern Philippine and to those in South Africa. But all these efforts to break down the back of Muslim unity failed and failed miserably as these heinous, outrageous and abominable crimes of the colonialists so aroused the thinking leaders of the World of Islam and to name but a few, Said Chokrominto from Indonesia, the Ali Brothers and Sulaiman Nadvi from the Indian Sub-continent, the Shaikhul Azhar from Egypt, Rashid Rida of Al-Minar fame, the veteran Mujahid Aminul Husseini from Palestine, Sarwat Bey from Turkey, Saeed Chamil Bey of Georgia, Moosa Jarullah of Russia and many other Muslims of feeling got together in a world conference in Mecca Mukarrama, immediately after the Haj, called the Motamar Al-Alam Al-Islami, in December 1926. The then Muslim leaders of the world of Islam looked aghast and expressed horror at the situation obtaining in the entire world of Islam but they also vowed to change the scheme of existing situation and with equal zeal and fervour asserted that Islam gives us the lesson ' La Taq Natu ' *i.e.* not to despair from the Rahma of Allah and so said they 'let us roll our sleeves and push the Ummah's cart forward and in our noble cause Allah will bless us.' These noble sons of Islam urged upon all the delegates to go back to their homes with the message to work for strengthening the feelings of world Muslim unity and solidarity, to meet in such conferences, again and again, take stock of the situation and keep devising yet better means to thrust forward, Al-hamdolillah, the continuous work of the Muslim peoples in the different parts of the world, even in the minority areas, have seen the complete reversal of the situation in 1918. All credit goes to the noble part of the devoted Muslims and their sincere and dedicated leaders but in all honesty must be added the various world factors that instead of the four states in 1918, there are now 49 sovereign independent Muslim states, all of whom are members of the United Nations, but interestingly all are not yet members of the great Muslim organisation on governmental level called the OIC, because still there are some non-Muslims who are heads of the Muslim states, because the Musalmans were kept down by all possible means, especially educationally by the then colonial powers. The newly converted Christians of these lands (forcibly and brutally usurped from the Muslims) were given the benefits of higher education, better training, and as a result of this colonial patronage, the leadership in these countries, be it in the field of governmental administration or in the field of trade or commerce or in the field of defence forces, all went to these newly created Christian elite. But it is only a question of time when these African Muslim states, with non-Muslim heads of state will be replaced, and they will join the Islamic Summit and the Islamic

Foreign Ministers Conference and will be able to play their full role in the Council of the Muslim Nations of the world. We have turned the corner. We are in the first year of our 15th century. We are on the march and nothing shall stop us from going ahead. But lot of care has to be taken that we do not once again make the same old mistake of falling into the lap of luxury and lethargy and that in future we shall always work on an organised and planned basis so that our future may always remain bright and brilliant.

If in the early days, our hey days, the Muslim State was a Supra-territorial and Supra-linguistic State, why can we not once again repeat our own history and repeat the birth of a similar state, keeping in view the complexities of today, a sensible and workable model to the strife-ridden world of ours and once again make integration of mankind a living reality. Despite all our shortcomings and failings let us always remember that Islam's message is eternal and it is on us, the Muslims as followers of Islam to galvanise our attitude and behaviour so as to make it more feasible to seek solutions to the complicated issues of today both by deeply scrutinising our past and simultaneously with a penetrating evaluation of both our's and humanity's future. Our duty is to strengthen our solidarity and both individually and collectively work for the re-emergence of the dynamic Muslim civilization so as to popularise the noble Islamic concept for the peace and progress of all mankind. The turn of the century is both a time of serious re-appraisal of ourselves and also to plan for regenerating our shining culture. Musalmans had always been known for their healthy innovating force and for their dynamism, with the constant realistic sense of destiny. We must make the next phase of history, the re-emergence of Islam as a positive and dynamic world force and a factor to be reckoned with.

Our 14th century has seen the Capitalist Order of the western countries at its zenith: It has also seen the Communist Order, as presented by Russia at its highest and widest expanded form, but the people of the world are still looking askance as both the World Orders have disappointed them and badly failed to provide mankind with a just and balanced Socio-Economic Order. Will the Muslims of the world give the answer to the yearning mankind not only by their claims but by the action and ex mple in the 15th century of resurgent Islam.

At this great historical juncture of the turn of the Hijra Century with a terse and eventful 14th century and with the 15th century of great hope and expectations, it will only be fair to see as to what some of the lessons the Ummah should learn from the *Hijra* of the Holy Prophet. To begin with, it teaches us the lesson of sacrifice, that if need be we should be prepared to leave our hearth and home, our kith and kin and our used to environment and our familiar surroundings: that it teaches us implicit faith in Allah or else how could one take all the risks of such hazardous journey and under most trying cirumstances: that it teaches us implicit faith in our Mission; that despite odds we will ultimately succeed in our

noble Mission: it also teaches us the great lesson that the ties of Islamic brotherhood, based on the foundation of faith, could be stronger than blood ties: the Hijra also shows that after the Hijra, the very persecuted Muslims soon became the builders of a state which was to so flourish that within a century it reached Spain in the West, crossed the Oxus river into the North to Central Asia and right into the very heart of India: it teaches us that in no case we should give up in despair, but with constant persistence we should keep marching on and on till we succeed.

If only we had remembered the great lessons of Hijra of the Holy Prophet, our people would have successfully avoided the pursuits of the aggressive colonialists, during the past few centuries, who were out to destroy the Muslims and their empires and succeeded in their nefarious designs in a number of cases. Despite untold miseries and persecutions in Mecca, the Muslims came out with flying colours in Medina and soon crossed successfully into three Continents. If only our people remembered the lessons of our own history, our colonised people could also have shortened their period of servitude History records that after the Hijra, Muslims could come out of their fledgling position to a powerful position of strength and leadership, but of our leaders of the day failed to learn lessons from their own history. they naturally had to suffer, as time and tide wait for none.

Islam's another great service is that it came as a verifier and a confirmer of all previous revealed religions and referred to them as 'the people of books'. Islam is perhaps the only religion where its followers are ordered to show respect to the prophets of other religions. We are asked to refer to these prophets of yore as 'Syedna' as even we address our own Holy Prophet. Such is the finesse of Islam.

Islam as a multi-dimensional religion deals not only with spiritual things but with law, culture, civilization and even with metaphysical aspects. Islam, with its multi-faceted aspects makes provisions for an ordered society, whose heart-core is justice. The Quran says, "If you judge, judge between them with equity. Surely Allah loves the equitable". (V: 42). In the same Chapter in verse 58 it says,"......and when you judge between people you judge with justice".

Various factors are continuously at work to divide Muslim unity and these could lead to dangerous results. It might tempt the Super Powers to fish in troubled waters. We must, therefore, always be on the alert, nay we must bury our hatchets, sink our differences and through dialogue, rather than through confrontation settle our differences and *via* cultural channels and through economic cooperation cement our unity and strengthen our solidarity and for this the feelings of One Ummah has to be constantly strengthened. It is very encouraging to see that despite Iran-Iraq fight, serious efforts are also being made to gulf the bridges. The setting up of a proposed Conciliation and Mediation Commission to settle Muslim disputes, likewise the proposed setting up of the Muslim International Court of Justice are most heartwarming features of our time. The

Calls of Jehad during the 14th Century had been so timid and without proper follow-up as to have been ineffective. But during this period of Islamic Resurgence, the forceful call for Jehad by HRH Prince Fahad to retrieve Baitul Maqdis and for the restitution of the rights of the people of Palestine has been fully supported by many Muslim States, both Arabs and non-Arabs, and this is a heartening step forward. But Jehad means mobilizing all our resources, mental, moral and material, and all efforts must be well planned and well timed.

One very heart-warming sign of Islamic Resurgence of our time is that our students who go to Europe and America for higher studies are not only content with traditional Islam but are becoming really practising Muslims not only fulfilling their Islamic duties of prayers and fastings but also in their daily behaviour and their outlook and attitude, they are becoming samples of well behaved Muslims. It is a most heartening feature as our youth are our future hopes.

The big boost given to Dawah or Tableegh work in Asia, Africa, Europe, America, Australia, etc. is another bright aspect of the 15th century Islamic Resurgence. Dawah work has never been attended to so very well, morally and financially. There is always room for improvement, but the very fact that this spirit is catching on is a very happy feature. Despite all odds, Islam is on the march and marching forward it will go.

ROLE OF MASS MEDIA IN THE ISLAMIZATION PROCESS

A. INTRODUCTION

Socialization is a process which every one undergoes continuously and rather unconsciously throughout one's life. Family, neighbourhood and school environments and influences tend to determine the value-system acquired and subscribed to in early life, while work situations and professional ties generally dominate an individual's life thereafter. These situations and ties, therefore, supplement, modify, or sometimes even replace one's original value-structure.

No other institution perhaps dominates almost the entire life of an individual in terms of the socialization process as does the mass media—*i.e.*, newspapers, radio, television, and films taken together as one unit. Several studies have shown that children begin watching television at the early age of three, with the quantum of their viewing gradually increasing till they reach the age of ten, after which it tends to fall off. Although television still remains popular with them, radio begins to have a peculiar appeal to claim their attention at this point in their lives. The printed media, which are the most serious and the most sophisticated among the mass media, come last in terms of getting attention from the child. But once the reading habit gets developed, and this usually happens during one's early teens, the printed media begin to claim increasing attention during the rest of one's life depending upon one's socio-cultural level; and it also makes the greatest impact in the long run. Thus, it may be seen that one cannot possibly avoid the mass media in the modern society, nor its socializing effect.

But it is worthwhile to remember that neither the mass media as a unit nor any one of its components are either good or bad *per se*, nor by themselves alone are they capable of playing the role of either " the opiate " or " the teacher " of the masses. Instead, each one of them is a neutral agent. However, the nature of the media at any given moment is determined by the use to which they are put by newspaper editors, radio and television managers, and film producers. In another sense, the nature of the influence of the media depends primarily on how their users react to their contents or messages as a whole or to specific items. For one thing, the users, though at the receiving and are still the most active in this relationship; for another, they alone decide whether, or not, to expose themselves to certain items or programmes.

Mass Media's potential for socialization primarily stems from the fact that the media provide incidental learning all the time.[1] As opposed to exceedingly instrumental messages or political indoctrination,[2] this sort of voluntary learning is acquired imperceptibly, as a matter of course, and throughout one's life—first as a child, then as an adolescent, and, still later, as an adult. For these and other reasons, such learning gets gradually internalized, becoming an integral part of one's mental make-up. Hence, in contrast to political indoctrination, incidental learning is neither resented, nor resisted, by the individual.

In addition, the complex of values and norms, which not only usually determine but are also generally reflected in the messages put out daily by the mass media for consumption in a given society, is normally consistent with its value-system, and this impels people to identify themselves with the themes underlying these messages from the time they begin viewing television at a very tender age. Because of this, mass media, more than any other institution or agency in the present media-oriented world, serve two important roles :

(*i*) they help inculcate in the audience existing normative values, and reinforce socially accepted habits and behaviour;

(*ii*) simultaneously, they severely discourage the adoption of values and modes of behaviour alien to the prevalent ethos and normative profiles. Hence the potential of the mass media for educating people into certain values.

But effective socialization through the mass media calls for the fulfilment of at least three basic conditions in the first place—(i) widespread media participation; (ii) a high measure of consistency between the complex of norms, values, and behaviour projected through the mass media and the society's own value-system; and (iii) the reinforcement of the mass media messages and themes through other channels such as the platform and the pulpit, and other institutions such as the family, school, and work places, so as to overcome critical discontinuities in the socialization process.

In order to identify the problems in effectively utilizing the mass media for purposes of socialization of Muslims into Islamic values, norm and behaviour, and to offer certain tentative suggestions to overcome these problems, the rest of the paper concerns itself with delineating and spelling out the significance of only the first two items in the above framework in the overall context of the Muslim World.

B. MEDIA PARTICIPATION

Because media participation impinges widely and deeply upon all sectors of the society, an analysis of the quantum and quality of media participation is considered important for the delineation of its structure, ethos, socio-cultural level and milieu. It is for this reason that Daniel Lerner [3] assigns the third place to media participation—*i.e.*, after urbanization and literacy but before economic and political participation—in his five-step ladder of modernization which he constructed on the basis of his analysis of the societal a tributes of modernization and the sequence of growth of its indices in the West and which he tested in his study of six Middle Eastern countries, and found valid and culture-free. For the developing countries to reach the "take-off" stage in the media participation sector, the Unesco stipulates a minimum of ten daily newspapers, five radio sets and two cinema seats for every hundred persons. On the basis of the figures for radio, the minimum number of television sets per hundred persons may be placed at five.

The comparative data on media participation in the Muslim world and other regions, culled from *Unesco Statistical Yearbook* 1977, and organized in Table-I for easy references, make a rather dismal reading. For, none of the Muslim countries makes the grade in all the four media in terms of the Unesco minimum for media participation (Tables II & III). out of 32 countries for which data are available. The Maldives (pop. 0.125 million) alone can claim more than the Unesco minimum in respect of daily newspaper circulation (Table IV). This, however, does not mean much since the population of The Maldives constitutes less than 0.02% of the total population of the (independent) Muslim countries. Only six countries fall within the 5—9.99 copies range; of these only Egypt (pop. 38.06 million) and Malaysia (pop. 12.3 million) are important. Of the remaining 25 countries for which data are available, twelve have a daily circulation between one and 4.9 copies per hundred persons while thirteen claim less than one copy. This means that although some of the countries have a 20% literacy, functional literacy, which, rather that mere literacy, is correlated with newspaper readership, is rather quite low.

The situation, however, improves considerably in respect of radio sets (Table II & V). As against 15 (39.47%) out of 38 countries below the Unesco minimum of five radio sets per hundred persons, 23 countries (60.53%) are above the Unesco minimum (Table V). Of these latter countries, six (15.78%) are within the 5—9.99 sets range; ten (26.31%) are within the 10—19.99 range; and the rest (seven countries; 18.42%) own 20 plus sets. However, in the last category, all countries except Iran, are under a ten-million population range.

As regards television sets, 21 (77.77%) out of 27 countries are below the Unesco minimum while six (22.22%) have 5-plus sets per hundred persons (Tables II & VI). But in this latter category, the only country with a sizeable population is, again, Iran (33.9 million), while Lebanon is under three million and others are about one or less than one million.

Of the 22 countries for which data are available for cinema seats, only Malaysia and Bahrain are above the Unesco minimum of two seats per hundred person (Tables II & VII).

The above breakdown of figures for the various components of the mass media shows that radio bids fair to be the most pervasive medium, followed by television. This, however, is understandable for some obvious reasons. On the whole, the Muslim world is characterized by inadequately developed physical communication links and, as hinted earlier, a somewhat low functional literacy percentage. A situation such as this results in distance and literacy barriers—barriers which the electronic media alone can overleap and overcome. Hence the primacy of radio and television for the conveying of messages in the Muslim world, as in other developing countries.

In absolute terms, the independent Muslim countries which house a population of some 647 million, own 45,480,822 radio sets (Table I). It works out to a radio audience of some 227.4 million at the rate of five listeners per set. Television sets total 8.5 million, and the television audience total some 51 million at the rate of six viewers per set. Since the audience for the two media may overlap, the total audience for the electronic media may not far exceed the radio audience; it may approximate 230 million.

In the promotion of the Islamization process, this 230 million electronic media audience is a tremendous asset as it can be reached easily and readily. The electronic media, which in the socio-cultural context of the Muslim world have greater potential as an agency of socialization compared to the printed media, also lend themselves more than the latter to being utilized on a world-wide basis through a comprehensive, unified and viable strategy. For instance, thematic features and programmes projecting the Islamic value-system and designed to socialize listeners and viewers into that system may be produced on a cooperative basis by pooling the intellectual, economic and technological resources of the Muslim countries together, and by distributing them throughout the Muslim world.

While it is not intended to delineate the contours or to spell out the basic ingredients of this macro-strategy here, it may yet be pointed that any unified strategy devised to ensure the appeal of such programmes more or less equally to all regions in the first place, must take notice of the diversity in the cultural and linguistic landscape of the Muslim world. This diversity stems chiefly from the fact that, despite the predominence of Arabic, there are in the Muslim world, at least five major languages in terms of the proportion of their speakers——*viz.*, Indonesian, Bengali, Urdu, Persian, and Turkish. And these languages are in addition to scores of other national and provincial languages, not to speak of dialects. This linguistic diversity is compounded by other cultural divergences. For, despite the pervasiveness and profoundness of the influence of Islam, the Muslim world is multi-cultured, with Islam itself providing the universal principle and serving as a sort of a canopy for the blossoming forth of the regional and local cultures which it both permits and permeates. Even so, this linguistic-*cum*-cultural framework poses certain problems in producing radio and television programmes for the entire Muslim world audience on a unified basis.

However, the multilingual problem is not so insoluble as it seems. For, it could be largely overcome by, first, producing the radio and television programmes in Arabic, English, and French —the languages most commonly understood by the elites in the various Muslim countries——and by later, dubbing them into the national languages of the non-Arab Muslim countries.

The multicultural problem could, likewise, be largely overcome, if the attribute of the commonality of interest for most, if not all, of the Muslim countries, determine the choice of radio and television programme themes. That is, the

focus should be on those historical events, developments and characteristics that bind the Muslim peoples together and emphasize their common heritage and legacy rather than those which promote dissension and disunity and portray their past differences and present feuds

Although the electronic media have been found to be the most pervasive and effective media in the socio-cultural context of the Muslim world, the printed media, especially newspapers, cannot be ignored in any wide-ranging strategy for the extensive utilization of the mass media for socialization purposes; this because, as indicated earlier, the printed media make the greatest impact in the long run, and more so because they also play the most effective role so far as the elites are concerned. For one thing, the printed media, more than any other media, could help overcome the communication gap between the various Muslim countries; for another, they could help bring about a greater awareness of the ethos, aspirations and problems of these countries among themselves and among non-Muslim peoples. However, for the printed media, indeed for the entire mass media, to play a really effective role in the accomplishment of these two crucial tasks, the three most important pre-requisites are : (i) strengthening of national news agencies in the Muslim countries: (ii) establishing liaison and promoting cooperation between these national news agencies in the Muslim countries; and (iii) creation of an international Islamic news agency which should not only coordinate the activities of the national news agencies, but also establish a viable network of its own for the collection and distribution of international news.

Simultaneously, there is a paramount need to establish two other ancillary institutions :

(i) an International Islamic Feature Service which, by producing background features on current events and problems in the Muslim world, and by presenting authentic Muslim viewpoints on events and problems in the outside world, could also serve as a clearing house for bringing about a greater awareness, as well as the dissemination, of Muslim viewpoint (s) ;

(ii) an International Islamic Mass Communications and Research Centre on the lines of the Asian Mass Communications and Research Centre at Singapore, designed to collect data on all aspects of mass communications in the Muslim countries, set up research studies in the field on a regional basis, and publish a journal and monographs for the promotion of mass communications research.

Additionally, for devising a viable strategy for the utilization of mass media for socialization purposes, it is suggested that an Islamic Commission on Mass Communications be established on the lines of the Unesco Commission on Mass Communications. The frame of reference of the Islamic Commission would,

however, be much larger in scope and somewhat different in orientation than that of the Unesco Commission. First, the framework of the Islamic Commission, in contrast with that of the Unesco Commission, would have to be value-oriented. Second, while the Unesco Commission is concerned mainly with devising strategies for harnessing the mass media in the service of national development, the Islamic Commission, besides devising such strategies, should also concern itself with an equally crucial task : how to utilize mass communications in the promotion of the Islamization process.

C. MEDIA MESSAGES AND VALUE-SYSTEM

Media consumption figures given in the previous section, it needs to be stressed, merely provide a clue to the physical dimensions of the mass media. While denoting, by all means, the *quantum* of media participation, these figures, however, fail to provide an index to the *quality* of media participation in the Muslim countries. It is rather obvious that the role the media play in any society is dependent more on the quality than on the quantum of media participation. And the quality of media participation is directly related to the second prerequisite in the frame work listed above—— namely, the measure of consistency between the complex of norms, values and behaviour projected through the mass media and the society's own value-system.

In the Lerner's "model of modernization", public communication is meant to expand the existing opinion arena in the society, making it more and more participant.[4] The number of newspapers, radio and television stations, the circulation figures of newspapers and the number of radio and television sets in a given country do not indicate by themselves whether the mass media re-playing the sort of role they are expected to——*viz.*, to help people to "have opinions". [5] This they could if their messages are congruent with the ethos of the socie y, its normative values, its political culture, its aspirations, and the dictates of public good. It is true that no media in an open society could be expected to possess in an absolute measure the attribute of commonality of interest in all or some of these sectors. But the point is not whether there is a cent per cent congruency between the value profile of the media content and the society's own value system, but whether the congruency between them is high enough for the media to successfully play the role of public educator in helping their consumers to develop independent opinion of their own.

Unless the media perform this role effectively, it cannot serve as a socializing agency to any appreciable degree. But such a role the media could perform in an open society only when it, if not already sufficiently participant, would be, because of the interaction of several other critical variables besides media participation——such as urbanization and industrialization, literacy, economic participation and political participation——on the way to becoming more and more participant.

This brings us to the problem of political modernization in the Muslim world since without *genuine* modernization of politics the trend towards a participant society, even if already initiated, cannot be sustained for long, nor ever be crystallized into becoming part of its ethos. More precisely, political modernization is related to the nature of political e hos, political structures, political processes (including the electoral process), and political communication in a society or country.

An inquiry into the measure of political participation either in the various Muslim countries separately or in the Muslim world, in the nature of things, call for an independent and detailed study, and is, hence, beyond the purview of the present paper. However, it would be worthwhile to note that although the Muslim world presents a low profile in respect of participant politics, the general tendency during the past three decades has been towards associating people, on however a restricted scale, with policy formulations, decision-making and administraton, and in the direction of political institutionalization and development, and towards routinization of succession, which in itself represent a tremendous gain over the previous situation.[6] This means the trend in the Muslim world is towards participant politics and towards a participant society.

To sum up the discussion: The trend towards a participant society depends upon the measure of participation of its members in its political, economic and media sectors, and this in turn depends upon the extent of opinion arena in the society. This opinion arena, the mass media could help expand if there is a high measure of consistency between the value profile of the media content and the society's own value-system. And such a measure of consistency is a basic pre-requisite for optimizing the socializing role of the media.

D. REINFORCEMENT OF THE MEDIA MESSAGES

In respect of the third pre-requisite in our framework which is critical for optimizing the socialization potential of the mass media for Islamization purposes, certain basic problems, requirements and compulsions of the socializing process may be briefly alluded to here.

To day we live in a small world, with the communication channels between countries and nations wide open. One result of this is that we are receiving messages from the environment all the time, which could by no means be avoided. The Hungarian revolution of 1956 and the Czechoslovak revolt of 1968 have demonstrably shown that despite a monolithic political structure and a communist media policy, orientation and structure which, among other things, require the state controlled media to beam out and repeat a single theme all the time, it is not possible to keep a society completely closed to outside influences in the present media-saturated world. This point would ha e to be constantly kept in mind while devising in effective strategy for the utilization of the mass media for socialization purposes in the Islamic world.

An equally important consideration that calls for notice is that socialization and social mobilization could, of course, affect attitudes, behaviour and values ——but only to a point. Even so, to be effective to that critical point calls for plugging in the discontinuities in the socialization process. Studies have shown that the mass media can reinforce but cannot change firmly held beliefs. It can only slightly redirect them,[7] seeking to bring about a gradual change over time. Besides, beaming a message through a single channel is not considered credible.[8] To make it acceptable and effective, it must be reinforced through other channels. Hence, what the mass media could do at the most is only to supplement what is generally presented, among others, on the pulpit and the platform, and through school and college curricula, and interpersonal communication networks.

Finally, mass media could be effective for socialization purposes only when the value-system sought to be promoted and propagated through the mass media first finds concrete and institutional expression in the society itself. This prerequisite, in turns, calls for Islamizing our thinking and life-patterns before we really embark upon utilizing the mass media for the promotion of the Islamization process.

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1. Wilbur Schramm, *Television Reconsidered*, Occasional Paper I (Singapore : Asian Mass Communication Research and Information Centre, 1972), pp. 14—15.

2. In communist countries where mass media are used instrumentally for political indoctrination, it is resented even by adults who have already been socialized into the dominant communist ideology. *See* Gayle Durham Hollander, *Soviet Political Indoctrination : Developments in Mass Media and Propaganda since Stalin* (New York : Praegor Publishers, 1972), p. 120-21, 125.

3. Daniel Lerner, *The Passing of Traditional Society : Modernizing the Middle East* (New York : Free Press, 1966), ch, II.

4. *Ibid.*, p. 71.

5. *Ibid.*

6. *See* Sharif al Mujahid, "Television and Children in the Muslim World", paper presented to 13th Seminar on Islamic Culture, Tamanghast, Algeria, 30 August—8 September 1979, pp. 28-29, 31.

7. Wilbur Schramm, "Uses of Communication in Development Countries" *East-West Centre News* (Honolulu), IV:5 (October-November 1964).

8. Y.V.L. Rao, *Communication and Development: A Study of Two Indian Villages* (Minneapolis: University of Minnesota Press, 1963).

TABLE I.—MEDIA PARTICIPATION : COMPARATIVE DATA[1]

	Total circulation of dailies (copies per 100 persons)	Total No. of Radio Sets (Sets per 100 persons)	Total No. of T.V. Sets (Set per 100 persons)
Muslim World[2]	7,328,948	45,480,822	8,545,863
	(1.12)	(7.03)	(1.32)
Arab World	2,578,041	18,000,000	3,600,000
	(1.77)	(12.5)	(2.5)
RCD C untries	2,242,000	12,854,000	3,839,000
	(1.53)	(8.77)	(2.62)
Developing Countries	58,000,000	165,000,000	43,000,000
	(2.9)	(8.3)	(2.2)
Unesco Minimum for Developing Countries	(10)	(5)	(5)
Developed Countries	350,000,000	788,000,000	341,000,000
	(31.2)	(69.6)	(30.1)
All Countries[3]	408,000,000	953,000,000	384,000,000
	(13)	(30.5)	(12.3)

[1]Figures in brackets represent number of daily newspapers, radio sets or television sets for every 100 persons.

[2]Total number of countries included: 39 (including West Sahara).

[3]Excluding China, North Korea and Vietnam.

Source : Computed from tables in *Unesco Statistical Yearbook* 1977, (Paris : Unesco, 1978).

TABLE II.—MEDIA PARTICIPATION IN THE MUSLIM WORLD[1]

Number of Muslim Countries Having Unesco Minimum[2] in the Consumption of :

(i) All the four media	None
(ii) Newspaper, Radio & T.V. only	None
(iii) Radio, T.V. & Cinema Seats only (Bahrain)	1
(iv) Newspaper & Radio only	None
(v) Newspaper & T.V. only	None
(vi) Newspaper & Cinema Seats only	None
(vii) Radio & T.V. only (Bahrain, Iran, Kuwait, Lebanon, UAE) ..	5
(viii) Radio & Cinema Seats only (Bahrain, Malaysia)	2
(ix) T.V. & Cinema Seats only (Bahrain)	1
(x) Newspaper only (Maldives)	1
(xi) Radio only (Algeria, Bahrain, Pakistan, Comoro Islands, Egypt, Gambia, Iran, Iraq, Jordon, Kuwait, Lebanon, Malaysia, Mauritania, Morocco, Nigeria, Senegal, Sudan, Syria, Tunisia, Turkey, UAE, South Yemen, West Sahara)..	22
(xii) T.V. only (Comoro Islands, Iran, Kuwait, Lebanon, Qatar, UAE)	6
(xiii) Cinema Seats only (Bahrain, Malaysia)	2

[1]Total number of countries included : 39 (including West Sahara).

[2]Data for Cinema seats of 21 Muslim countries and daily circulation of 6 countries are not available and, hence, not included.

Source : Computed from *Unesco Statistical Yearbook* 1977, (Paris : Une co 1978).

TABLE III.—COMPARATIVE DATA ON MUSLIM COUNTRIES ACCORDING TO CONSUMPTION OF DAILY NEWSPAPERS, RADIO SETS, T.V. SETS & CINEMA SEATS PER HUNDRED PERSONS.

	No. of Countries	*Percentage*
A. *Daily Newspapers*		
Under five copies	25	78.12%
5—9.99 copies	6	18.75%
Ten—plus copies	1	3.12%
Countries meeting/above Unesco minimum (10 copies)	1	3.12%
Total number of countries included	32	100%
B. *Radio Sets*		
Under five sets	15	39.47%
5—9.99 sets	6	15.78%
10 19.99 sets	10	26.21%
Twenty—plus sets	7	18.42%
Countries meeting/above Unesco minimum	23	60.53%
Total number of countries included	38	100%
C. *Television Sets*		
Under five sets	21	77.77%
5—9.99 sets	1	3.7%
Ten plus sets	5	18.51%
Countries meeting/above Unesco minimum	6	22.22%
Total number of countries included	27	100%
D. *Cinema Sets*		
Under one cinema seat	13	72.22%
Under 1—1.99 seats	3	16.66%
Two plus seats	2	11.11%
Countries meeting/above Unesco minimum	2	11.11%
Total number of countries included	18	100%

Source : Computed from *Unesco Statistical Yearbook* 1977, (Paris, Unesco 1978).

TABLE IV.—TOTAL DAILY CIRCULATION AND NUMBER OF COPIES PER 100 PERSONS[1]

Daily Copies Range	Under 5 copies			5—9.99 copies	10—plus copies
No. of Countries	25			6	1
Percentage	(78.12%)			(18.75%)	(3.12%)
	Afghanistan 499,000 (2.7)	Mauritania 3,000 (0.02)	Sudan 127,000 (0.8)	Egypt 745,000 (7)	Maldives 22,750 (18.2)
	Algeria 285,000 (1.7)	Morocco 360,000 (2.1)		Kuwait 80.000 (8.6)	
	Bahrain (0.48)	Niger 1,698 (0.04)		Lebanon 283,000 (7.7)	
	Bangladesh 356,000 (0.48)	Nigeria 13,000 (0.09)		Malaysia 1,038,000 (8.7)	
	Chad 1,500 (0.04)	Pakistan 1,000,000 (1.38)		Syria 64,000 (8.4)	
	Guinea 5,000 (0.11)	Saudi Arabia 96,000 (1.1)		Tunisia 190,000 (8.7)	
	Indonesia 484,000 (0.7)	Senegal 96,000 (1.1)			
	Iran 484,000 (1.5)	Somalia 4,000 (1.2)			
	Iraq 192,000 (2)	Turkey 1,400,000 (3.48)			
	Jordan 49,000 (1.8)	Uganda (.48)			
	Libya 41,000 (1.7)	North Yemen 56,000 (0.81)			
	Mali 3,000 (0.05)	South Yemen (0.28)			

[1]Total number of countries included : 32.

Computed from *Statistical Yearbook, 1977*, (Paris: Unesco 1978) and *25 Years of Statistical in Pakistan* (Karachi, 1972).

TABLE V.—TOTAL No OF RADIO SETS AND No OF SETS PER 100 PERSONS[1]

Radio Sets Range	Under 5 sets		5—9.99	10—19.99	20—plus
No. of Countries	15		6	10	7
Percentage	(39.47%)		(15.78%)	(26.31%)	(18.42%)
	Afars And Issas 1000 (1%)	Oman 1,000 (0.012%)	Mauritania 95,000 (6.4%)	Algeria 3,000,000 (17.3%)	Bahrain 100,000 (41.2%)
	Afghanistan 115,000 (.6%)	Pakistan 1,626,000 (1.7%)	Morocco 1,500,000 (8.4%)	Comoro Island 36,000 (11.5%)	Iran 7,000,000 (23.2%)
	Bangladesh 363,822 (.497%)	Saudi Arabia 260,000 (2.8%)	Nigeria 5,100,000 (7.[illegible]%)	Egypt 5,250,000 (13.8%)	Kuwait 502,000 (48.7%)
	Chad 76,000 (1.8%)	Somalia 69,000 (2.1%)	Senegal 290,000 (5.7%)	Gambia 61,000 (11.3%)	Lebanon 1,600,000 (54%)
	Guinea 101,000 (2.518%)	Uganda 250,000 (2.1%)	Sudan 1,310,000 (7.7%)	Iraq 1,252,000 (11.3%)	Maldives 30,500 (24.4%)
	Indonesia 5,100,000 (3.7%)	North Yemen 90,000 (1.3%)	South Yemen 100,000 (5.7%)	Jordan 531,000 (19.1%)	Syria 2,500,000 (34%)
	Libya 110,000 (4.5%)			Malaysia 1,450,000 (11.8%)	U.A.E. 55,000 (24%)
	Mali 82,000 (1.4%)			Tunisia 810,000 (14.1%)	
	Niger 145,000 (3.6%)			Turkey 4,228,000 (10.5%)	
				West Sahara 16,000 (13.7%)	

[1]Total number of countries included: 38.

Source: Computed from *Statistical Yearbook, 1977*, (Paris: Unesco, 1978)

TABLE VI.—TOTAL No. OF T.V. SETS AND No. OF SETS PER 100 PERSONS[1]

Range	Under 5 sets			5—9.99	10—plus
No. of Countries	21			1	5
Percentage	(77.77%)			(3.7%)	(18.51%)
	Afars And Issas 1,000 (1%)	Malaysia 555,000 (4.5%)	Sudan 100,000 (0.56%)	Iran 1,720,000 (5.1%)	Bahrain 31,000 (21%)
	Algeria 525,000 (3%)	Morocco 522,000 (2.9%)	Syria 230,000 (3%)		Kuwait 182,000 (18.3%)
	Egypt 620,000 (1.7%)	Niger 100 (.0002%)	Tunisia 208,000 (3.6%)		Lebanon 425,000 (14.4%)
	Indonesia 325,000 (.23%)	Nigeria 105,000 (0.16%)	Turkey 1,769,000 (4.4%)		Qatar 25,000 (15.7%)
	Iraq 450,000 (3.7%)	Pakistan 350,000 (.48%)	Uganda 71,000 (0.59%)		U.A.E. 26,065 (10.9%)
	Jordan 125,000 (4.5%)	Saudi Arabia 130,000 (1.4%)	North Yemen 4,698 (0.008%)		
	Libya 10,000 (0.41%)	Senegal 2,000 (0.04%)	South Yemen 32,000 (1.8%)		

[1]Total number of countries included : 27.

Source : Computed from *Statistical Yearbook, 1977*, (Paris : Unesco, 1978).

TABLE VII.—TOTAL No. OF CINEMA SEATS AND No. OF SEATS PER 100 PERSONS

Range	Under 1 seats	1—1.99 seats	2—plus seats
No. of Countries (Percentage)	13 (72.22%)	3 (16.66%)	2 (11.11%)
	Afghanistan (0.05%)	Algeria (1.13%)	Bahrain (4.32%)
	Comoro Island (0.28%)	Kuwait (1.3%)	Malaysia (2.1%)
	Indonesia (0.49%)	Libya (1.23%)	
	Iran (0.9%)		
	Jordan (0.87%)		
	Niger (0.08%)		
	Nigeria (0.08%)		
	Oman (0.1%)		
	Pakistan (0.82%)		
	Sudan (0.63%)		
	Syria (0.76%)		
	Tunisia (0.92%)		
	Uganda (0.08%)		

[1]Total number of countries included : 18.

Source : Computed from *Statistical Yearbook, 1977*, (Paris : Unesco, 1978).

TOWARDS THE ISLAMIC WORLD ORDER

The advent of the 15th Hijra Century marks not just the turn of another century, but a turning-point in human history. It is the historical c fluence of two world-wide and complementary cultural currents. A world-w resurgence of Islam has been taking place. And an equally world-wide dege ration of the ruling cultural tradition has been taking place. We are on threshold of the Islamic World Order.

For an honest and intelligent student of culture and civilization, whethe Muslim or a non-Muslim, nothing is more important than to understand ea of those cultural currents, and to understand them, not merely each in and itself, but also in their inter-relation. Anyone who is aware only of the res gence of Islam cannot be fully aware of its potential reach or the probable e result. And anyone who is aware only of the impending collapse of the ex ing order is likely to be unaware of the positive opportunity that is inherent the very desperation of that situation.

Before we take up the positive side of the cultural confluence, we m understand its negative side turly and fully. We must understand, not mer the nature of the currently ruling cultural tradition, but also the extent of degeneration as well as the causes and consequences of its impending fa Only upon that fuller view can we begin to see the future shape of things, problems and prospects they have in store for us, and how best may we p and prepare to meet and manage them.

For quite some time, an increasing number of eminent men have be insisting that the Western civilization is heading for an inevitable collap And it is not merely the abstract theoreticians or idle dreamers who have do so. Some of the most outstanding men of affairs as well as those who ha keenly combined speculative idealism with practical statesmanship are inclu in that list of the prophets of doom.

Of late, that despair has begun increasingly and incessantly to overfl into the public mind. Had the progress to destruction been slow or stealt the awareness of that eventuality might have been less widespread as well less intense. But the two World Wars have brought it with a bang. And 'Openness' of society and world-wide reach of the media have helped bro cast it widely as well as wildly.

The process of destruction itself has not only been loud and clear, widespread as well. The individual, the family, the society, the nation as w as the world at large, have been increasingly feeling its all-round impact. A each has been growing increasingly aware of the absence of any prosp whatever of either relief or escape, whether in the immediate or even in distantly foreseeable future. Their desperation has seemed utter as well endless.

According to a GEMINI feature by Rose Brown: "2,400 Swedes.... commit suicide every year. At least 20,000 more attempt suicide. The number of people who take their own lives exceeds the number of murders in Sweden by thirteen times, and surpasses the total number of traffic deaths. It is the second most frequent cause of death for middle-aged males. Sweden lies 8th in the international suicide league—behind other industrially-developed countries".

According to a UNESCO feature by Ivan Khorol: "According to the National Institute of Mental Health in the United States, about 125,000 Americans suffering from depression have to be admitted to hospital annually; 200,000 undergo treatment in out-patient clinics, and four to eight million need psychiatric assistance. Of the 50,000 Americans who commit suicide every year, half are known to have suffered from depression. The situation is similar, although on a smaller scale, in other developed countries....there is evidence that the finest mental apparatus of earth, the human brain, has been brought to the brink of ruin."

Such, then, is the situation of the individual. Of what has been happening to family life, some of the reports by reputed international news agencies state :—

"More than one baby in every five births in New Zealand last year was born out of wedlock" (AFP, Aukland, May 14, 1979).

"Illegal abortions are leading cause of death among women of child-bearing age and about 20 million are performed in the world each year, a report issued yesterday said." (Reuter, Washington, April 30, 1979).

"About 30,000 people gathered in Hyde Park in Central London yesterday to protest against British abortion laws which rally organisers said, denied life to one unborn child every four minutes." (Reuter, London, April 29, 1979).

"Nearly 10 per cent of doctors carrying out artificial insemination have used it to enable lesbian couples and single women to have babies according to an American survey".

"The survey, conducted by the laboratory of genetics at the University of Wisconsin, indicated 6,000 to 10,000 babies are born each year in the United States as a result of artificial insemination." (Reuter, Boston, March 17, 1979).

'Crockford's Clerical, Directory, the celebrated reference book of Anglican clergy throughout the world, has refused to accept an advertisement from the Gay Christian Movement....The Gay Christian Movement, which is claiming that surveys show that one

in three of the clergy in London and many other major cities are homosexuals, is criticised by name in the anonymous preface of the current issue. The preface also calls on homosexual clergy to practice iron self-control and not to give physical expression to their leanings." (a report in the Daily Telegraph, London).

"According to a study from the family action group of the Order of Christian Unity, an inter-church body, the number of children whose parents are divorced was already running at almost one million. The group's Chairman said that one in three marriages broke down in U.K. Second marriages were failing at an even higher rate. Urgent action was needed to buttress family life. Those who come from broken homes are more likely to embark on marriages that fail. The fact that now second marriages fail at a higher rate—40 per cent—raises the need for action at all levels if marriage and the family are to provide the security essential for children's development, the report says." (PPI, London, December 22, 1979).

The collapse of the political order, and of the institutions and ideals that have gone into its making, at the national as well as the international level, is evident from the two World Wars and the arms race that has been continuing unabated ever since. The United Nations, which had excited extravagant hopes initially, has failed to provide any sure foundations for the establishment and observance of either justice or peace. In all truly critical situations it has proved to be impotent and even irrelevant. Indeed, the existence of the power of veto provides the constitutional guarantee of its essential impotence and irrelevance to the ultimate issues of any viable world order. And there does not appear to be the least chance of the world body ever being able to over-reach this embargo on its practical efficacy.

Even within the national borders, there has emerged no escape from the possibility of misdirection and misuse of authority as well as of power and force. If racial and religious prejudices have predominated and successfully perverted the promises and potentialities of free and open society, all powerful proletarian party-machine has not just withheld the prospect of the 'withering away' of state and law, but actually augmented the exploitative potential of those institutions.

Upon the overall situation, the makers of the ruling tradition have come to reflect thus :—

"The sickness of the West is moral, rather than social and economic.... The future has become the realm of horror, and the present has turned into a dessert....The hedonism of the West is the other

face of desperation ; its scepticism is not wisdom but renunciation ; its nihilism ends in suicide and in inferior forms of credulity, such as political fanaticism and magical chimeras. The empty place left by Christianity in the modern soul is not filled by philosophy but by the crudest superstitution." (Octavio Paz, quoted by James Reston, Dawn—New York Times).

> "The mass suicide of several hundred members of an obscure American religious-*cum*-political sect in a remote corner of Guyana is not just another example of the American tendency to violence, and not just another warning of the madness that lies at the fringes of the cult world. It is both those things.... But it is also an extreme and therefore distorted manifestation of a much wider change that is happening to the world".

> "The last third of the twentieth century is a period in which the familiar forms of organised religion have lost their hold on most people who would call themselves members of the educated middle classes...."

> "The result, however, is not what the cheerful rationalists of the nineteenth century had expected".

> "The disintegration of the old religious institutions has not produced a world in which everybody is contented to live in the confines of an existence without gods. One by one the secular heroes of the past century's one purely secular philosophy—Lenin, Stalin, Mao, even Marx himself—have begun to lose their appeal. Instead, a groping has begun for new forms of spiritual experience. The market place of religious innovation is one of the last and best examples of free enterprise in the world today. The cults and sects and communities which are looking for new ideas in this field are most numerous in the United States because America is, in this matter too, 20 years ahead of the rest of the world ; but they are to be found in Europe, west and east, and in many other places. The grass has begun to force itself through the cracks in the agnostic concrete." (The Economist, London, November 25, 1978).

The authors of this indictment of the ruling cultural tradition do confess hat there are exceptions. And the first of those exceptions they notice is that Islam is just about holding on'. There is an ever-growing number of others vho confess much more. According to the Guardian Weekly (for the week nding January 6, 1980) :—

> "But it does not need a soothsayer to predict that the Middle East will dominate the decade about to begin. British policy, to be both honest and effective, has to be based on three premises. . . . Second,

a full appreciation of the depth of feeling which now animates Islam : a culture of world significance which challenges, and in many cases rightly, the assumptions of the West ; a religious and a political movement which bypasses the hostility between NATO and the Warsaw Pact and brings no comfort to either. . . . "

According to another Western authority :—

" . . . .perhaps the most important of all, Islam demands and receives an unquestionable faith from its believers. Western churchgoers will listen politely while the clergy thunder against immodest dress or sex in films, but they hardly ever do anything about it. . . .the aspects of Islamic revival—reassertion of spiritual principles, renewed emphasis on ethical conduct and the concern for the poor—would clearly benefit any society. " (William Griffith, Islam on the March, Reader's Digest, July 1979).

The same authority goes on to ask : " What should non-Muslim nations do in the face of the Islamic Revival ? " And it also goes on to volunteer an answer : " Adjust to it and hopefully, learn a lesson : that even in this scientific age, a religion born in the desert centuries ago can prove capable of overthrowing the mightiest of monarchs. "

Some of the profoundest of Western minds have seen in this upsurge of Islam, not a danger or challenge, but a chance to avail of the brightest of promises and prospects, not just for the Muslims, but for the whole of humanity. In the words of one of these :—

" But Islam has yet a further service to render to the cause of humanity. . . .No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. " (H.A.R. Gibb, Whither Islam ?, London 1932, p. 379).

Another eminent Western authority projects the same promise in these words :—

" In these, recently and rapidly 'opened up' tropical territories ; the Western civilization has produced an economic and political plenum and, in the same breath, a social and spiritual void.

If ever the 'natives' of these regions (Central Africa and Indonesia) succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void....

Here then in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net around the world and embraced the whole of mankind." (Arnold Toynbee, Civilization on Trial, New York 1948, pp. 207-208).

And an eminent Pakistani Christian announces the results of his prolonged practical experience and reflection thus :—

"And it is only in Pakistan among all the nations of the world that you find the introduction of the religious conscience into the control of secular affairs being a major requirement of the Constitution. In every country where the Christian ethic is in force, I find a different situation. I speak here of course, with great respect, as probably a lone voice in a field suffused with learning and philosophy and the magnetic power of words. It seems to me that in these other countries, the influence of the religious conscience is denied and depressed in the conduct of secular affairs. The temporal power is held paramount in that sphere and is thereby relieved of the pressures of conscience in a general sense....I conceive that when the meaning of the Constitution as to the implementation of the Fundamental Rights is more fully understood, the 'moral responsibility' will have a place in the secular affairs of Pakistan such as appears to have been denied to it in many parts of the civilized world for many centuries." (A. R. Cornelius, inaugural address at the Second Law Conference, S. M. Law College, Karachi, reprinted in The All-Pakistan Legal Decisions, 1965 Journal P. 49).

The 'religious conscience' and 'moral responsibility' made operative in and through the successive Pakistan constitutions are, in truth, peculiar to Islam. and not to any particular Muslim country, even though one Muslim country may have been more articulate about them than others. This circumstance was brought out recently in the Kibris Declaration of the World Muslim Congress (Motamar Al-Alam Al-Islami) which in parts reads :—

"The special feature of the 8th session of the Motamar Al-Alam Al-Islami was that all the sessions were plenary sessions and all the discussions centred around one Central Theme *viz.*, "Islam, Peace and the Difficulties of Mankind". All aspects of the pivotal Theme were divided into numerous sub-themes *e.g.* religio-cultural, socio-economic, political and even into specific subjects such as Human

Rights, Right of Self-determination, Racism, Apartheid, Economic Imbalance, Cultural Invasions, Social Injustices, etc....

Having been enlightened on the two resolutions adopted at the extra-ordinary sessions of the General Assembly of the United Nations in 1974 and 1975 respectively, which clearly stated that there can be no solution to the problems of today's world under the prevailing systems of the world and that there is urgent need for a New World Order, especially in the socio-economic field : a New Order that will safeguard the interest of all peoples on the basis of the inalienable rights of peoples to good living without distinction on the basis of race or colour or creed.

Acting on the basis of the Quranic command made fourteen centuries ago calling for the unity of the human race and the need for co-operation among all, where the Quran first said, " O ye people! We created you from a single pair of a male and female and made you into different peoples and tribes so that ye may know each other " and again it says, " And cooperate with each other in righteousness and piety "......

....The Conference appeals to all the Muslim peoples and the governments to draw such useful plans of actions on the occasion of the turn of the Islamic Century, so as to ensure the effective renaissance of the World of Islam. The Hijra, which marks the beginning of a New Era, must today also lead to a New Era of self-assertion, self-reliance and effective presentation of Islam as the panacea of all the ills of mankind.

...The Conference very strongly supports the building up of the World Centre for Islamic Education at Mecca Mukarrama with similar centres in some other places, these to serve as the nucleus not only to Islamise the educational system of the Muslims, the world over, not only to save them from the cultural invasion of others, be they Christians, communists, and others, specially the materialistic and secular way of thinking, but also to positively project the various aspects of the Islamic Order as a Total System of Life, not only good for Muslims but for all mankind.

....The Conference suggests to the Motamar to organize international seminar on how to re-establish the Islamic Order and in view of the importance of the subject and to spell out the various aspects of the Islamic Order the Motamar should set up as soon as possible special committees for the purpose both of studying and publicising this very important subject.

The Conference also stressed the basic fact that Islam lays the greatest emphasis on the Supremacy of Law and *inter alia,* the fact of the emphasis on justice in Islam, must be stressed as the core of the Order. The Social Order of Islam must be preached and practised in all Muslim countries to set a good example to the world at large."

It is important to notice that it is not the professional priests or idle dreamers that have been speaking thus. No such people really exist in Islam, not at least in positions of power and influence. In Famagusta, at any rate, it was eminent men of affairs, including present or past presidents, prime ministers and chief justices, who were envisaging so practical and profound a role for Islam and the Muslims upon the stage of the wide world. And all too soon those aspirations were being provided institutional support by the 11th Islamic Foreign Ministers Conference whose Final Communique in part reads :—

"The Conference approved in principle the proposal for the holding of meetings of Kings and Heads of State and Government at regular intervals of two or three years....

A resolution on the security of Islamic countries declared that the security of each Muslim country was the concern of all the Islamic countries and expressed the resolve to strengthen the security of member states through cooperation and Islamic solidarity in accordance to the principles and objectives of the charter of the Islamic Conference and those of non-Alignment. The resolution further reaffirmed the permanent sovereignty for the Islamic countries over their natural resources and expressed the determination of the member states to preserve the Islamic values and the Islamic way of life and to promote the Ummah's common spiritual, political, social and economic well-being. It decided to set up an expert group to recommend concrete measures for the strengthening of security of the Islamic countries....

The Conference adopted a resolution on measures to counter propaganda against Islam and Muslims. The resolution called upon the Islamic International News Agency to establish a comprehensive system of collection of news regarding message of Islam and to redistribute it throughout the world. It further called upon the Islamic States' broadcasting organisations to broaden the scope of their activities for the promotion and understanding of the universal and divine principles of Islam. It urged member states to adopt measures for dissemination of Islamic teachings in the world and to counter propaganda directed against Islam....

The Conference decided to form a tripartite Ministerial Committee to be entrusted with the task of contracting the governments of the countries in which there are Muslim communities....

The Conference decided to set up a Ministerial Standing Committee of 12 member states and the Secretary General with the functions to consider any emergency situation or crisis affecting any member state or states of the Islamic Conference.... "

The invitation that stands open to Islam and to the Muslims, can go utterly waste inspite of the enthusiasm that attends the resurgence of Islam and the Muslims, unless the Muslim vision that has been blurred by the distortions and distractions of centuries is restored to its pristine precision. While the tentative and transitional efforts, such as those of the 11th Islamic Foreign Ministers Conference, encourage hope, they lay traps also. There is danger that tentative and transitory will claim to be ultimate and ideal or become entrenched by sheer inaction.

A graver danger lurks elsewhere. Protest movements could seek to perpetuate themselves by capitalising on their immediate popularity, and thereby rob Islam of much of its substantive content and of its sustaining power. A protest movement is essentially negative in character and reactionary in attitude. It can destroy and avenge, but cannot establish or maintain. Howsoever important and urgent its assignment, it is essentially and inherently limited. Once its job is done, it needs to be as urgently disbanded as it was instituted. It may be possible to allow it the indulgence of its extreme on a limited or local level, but on a wider stage, particularly in the matter of the World Order, it can earn a reputation of prejudice, of partisanship, and even of pervertion, for a polity that is so utterly above those petty sentiments.

Equally grave danger lurks in the promotion of personal mystique. It could bind Islam to the inevitable faults and failings of individuals and even rob it of its unique quality of timelessness, of its eternal and transcendent validity. The best of believers are obedient followers of Islam, and not in the least its authors. Indeed, the Quran insists :—

" It is not for a man that Allah should give him the Book and dominion and prophethood, and then he should say to men 'be slaves unto me and not to Allah', but he should say 'be solely devoted to Allah because you know the Book and because you study it'; not that he should bid you take the angels and prophets for Lords. Would he enjoin you to disbelieve after you have submitted." (3 : 79).

So clear and categorical is the limit provided for the authority of the Prophet. All others, who must necessarily rank behind, irrespective of whether they are styled as Imams, or Pirs, or Ulema, or Fuqaha, cannot add a little to Islam, or substract anything whatever, even if they were all to combine and concert together. Only by reviving the original and authentic institutions of Islam, and by strict and full observance of their limits and responsibilities, can the Islamic World Order be successfully launched. Only then will the Muslims unitedly and enthusiastically exert themselves in its service. Only then will the non-Muslim invite and even urge Muslims to extend Allah's suzerainty over themselves, as they are known to have done in the early days of Islam.

Some of the advantages of the Islamic World Order that will impel the Muslim and the non-Muslim thus, will begin then to come home. And they need also to be actively and positively highlighted. The decadence of the ruling tradition, and possibly also the upsurge of Muslim enthusiasm, could be a passing phase. Not so the virtues and values of Islam. These are absolute and eternal. It was the virtues and values of Islam that, in the now outgoing phase of Muslim subjugation, were able to earn some of the highest and most convincing praise for Islam. Some such thing could happen in the on-coming phase also.

The foremost virtue of the Islamic polity that qualifies it eminently for providing a just and efficacious world order is that it provides for a limited and enabling government. It provides in fact, what has been projected in ideal in the humanist tradition, the umbrella for the free exercise of the human potential. 'There is no compulsion in the matter of Deen', guarantees the Quran. And we know how inclusive the scope of Deen by the Islamic reckoning is. 'Let the People of the Gospel judge by that which Allah hath revealed therein', the Quran further commands. (5 : 47) And it commands likewise for the Jews. And it guarantees: "Lo! those who believe, and those who are Jews, and Nasara, and Sabaeans—whoever believeth in Allah and the Last Day and doeth right—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve." (2 : 62).

In addition to underscoring the liberalism of Islamic polity, this Verse emphasises also the justice of it. And a more clear and categorical affirmation of it is made elsewhere in the Quran thus :—

> "O ye who believe! Be stedfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do." (5 : 8).

" O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether a rich man or a poor man, for Allah is nearer upto both. So follow not passion lest ye lapse and if ye lapse or fall away, then lo! Allah is Informed of what ye do." (4 : 135).

Justice, moreover, is not only to be done in one's own relation with others, but also to be actively secured from others for the down-trodden and the weak. Thus the Quran demands :—

" How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!" (4 : 75).

Indeed, enjoining Right and forbidding Wrong is singled out in the Quran as the most distinctive of the Muslim virtues. Says the Quran :—

" Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid wrongdoing; and ye believe in Allah." (3 : 110).

Far from investing the holders of power and authority with immunities and privileges, Islam holds out to them the ideal of being the first to surrender. They are, in any case, under the same law as any other Muslim. And the fact that the Muslims are placed under a different law than other communities, and that they are placed in power and authority, places upon them extra burdens and responsibilities instead of procuring for them any additional benefits. As the Quran puts it :—

" Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who fulfilleth his covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph." (9:111).

And, finally, exercise of authority in Islam is a duty that is secured by an irrevocable faith in Ultimate Judgment and in transcendent responsibility. And it is secured more tangibly and temporally by a soldiery and a police force that knows no human paymaster, and is responsive directly and wholly to the Divine taskmaster.

No other polity can offer any of these essential virtues to any appreciable extent. And, without those virtues, no just or efficacious world order is possible. Only within the framework of Islam can the individual, the family, the society, the nation, and the wider world, be all at once provided the opportunity to exercise itself each to its fullest legitimate extent without denying equal opportunity to others or undermining the establishment itself.

The new century calls Islam to that new role, and the Muslim to an unprecedented challenge. And to the extent that the Muslims quarrel over petty causes, and cater to their own conveniences and even luxuries, they distract themselves from the exercise of that urgent and eminent duty. Their mission to the wider world needs to be constantly impressed upon them, and their ego awakened.

ISLAM AND WORLD PEACE

History was made at the United Nations when the President of Pakistan, the unanimously accredited spokesman of 900 million Muslims inhabiting the globe, addressed the august gathering and highlighted the quaintessence of Islam in all its splendour. Never before in its entire history was the world body so blessed. Never before was the divine message for mankind so lucidly projected and so convincingly communicated. It was also unique that divine verses from the Holy Quran were recited there for the first time before the commencement of the address which began with the name of Allah the Beneficient, the Merciful. First October nineteen hundred eighty would indeed go down as a red letter day not only in the history of U.N. but in the history of human race.

Allah-O-Akbar. God is great. Known to muslims all over the world as Allah. He is omnipotent and omnipresent-- Creator and controller of everything in the universe. Not a blade moves without His Will. He ordained " Be " and " It was ". Out of chaos confusion and darkness, order light and lustre came into being. The entire universe, the sun, the moon, the stars, the planets and the earth, comprising this glaxy and many others yet unknown to man, were created. Their complexion characteristics and courses were defined and orbits set with divine precision. The day dare not overtake the night nor summer displace winter.

Unity of God

Much to the dismay of atheists, Science has corroborated beyond doubt the existance and unity of God. " There is no God but God ". The earth rotates on its axis at a fixed speed and revolves around the sun at a planned distance. Should the speed of rotation increase we would draw and retain less heat from the sun and thus get frozen. And should it decrease, thereby exposing the same surface to the sun for a longer period, we would be reduced to ashes. Similarly if the earth were placed farther away from the Sun than it is at present everything on it would stand frozen. And if it was closer all would be burnt. Obviously this entire phenomena, systematic uniform and flawless as it is, is organised and controlled by one and only One supreme authority.

Had there been more, one controlling the revolution of the earth, the other its rotation and yet another its distance from the Sun there could not have been such a perfect coordination eternally. Even the slightest misunderstanding or dispute among them would have spelt disaster for the cosmos. As it is all is well with the universe, so perfect is the planning by the Divine Architect. He is truly infallible.

Making of Man

Look and wonder at the mysteries and marvellousness of His Art. What a variety of plants and flowers--a riot of tastes, colours and fragrance, all sprouting up from a filthy mixture of earth manure and water—a throbbing and

pulsating life, infinite creatures big and small with man as the price of this glorious panorama. Born of a clot of blood, man himself is a wonderful piece of work, a masterpiece of mechanism and engineering skill, perfect in every detail. He is blessed with conscience—a built in device to distinguish between good and evil, between right and wrong. Endowed with a miracle mind his thoughts could " Wander through eternity " and his mind could " make heaven of hell and hell of heaven ".

His body is a superb piece of craftsmanship made up of flesh, bone and blood and provided with innumerable safety devices for his protection and well being. The eyes, safely located in bony sockets are provided in duplicate and so are other vital organs like kidneys, lungs, and ears. Even if one gets damaged, the other can carry on. The intestines are about thirty feet long and would make little difference if an infected part is removed. Not one but two hands are provided with fingers of unequal size to grab and grip firmly. His blood is known for its clotting quality ensuring his safety and survival. Then no two faces are identical nor two voices—and even the finger prints vary from hand to hand in this collosal concord of human multitudes to facilitate identification.

Divine Guidance

How could the Divine Being, so meticulous in the making of man and his surroundings, be so oblivious as not to prescribe for him a code of conduct, a way of life to fulfil His mission on earth ? No Sir, he has done it right from the day of " Man's first disobedience ", since expulsion of Adam and Eve from the Garden of Eden. Their reunion on the Mount of Mercy was itself an act of guidance and grace. The conflict between their two sons, Habeel and Qabeel, culminating in the first murder on earth as if lit the spark and highlighted the need of divine guidance for the human race. Thus a long line of prophets followed at various intervals for communicating the laws of God to mankind for their well-being.

Prophet Moosa (Moses), (peace be upon him), received the Torat (Torah) the first written law of God, generally known as the Ten Commandments, which according to the Holy Quran was mercy and guidance for those who feared their Lord. The Bani Israel, were asked to serve none but Allah, do good to their parents and to their kith and kin, care for the needy and orphans, speak good words to all men, keep up prayer and pay the poor rate. Then came prophet Isa (Jesus Christ), (peace be upon him) the last of Bani Israel prophets, who received thee heavenly book Injeel (Gospel). His teachings were adjusted from time to time and the Bible was compiled and recompiled in different editions.

Fate of Humanity

That was the time when the whole world groped in darkness and ignorance with innumerable gods and godesses ruling the minds of man. Even the elements like water, wind and fire and animals like cows, serpents and scorpians were not spared as objects of worship, not to speak of the self-made stone idols which

were believed to decide their destiny. The conditions in India were horrifying. A wife had to join her dead husband on the burning funeral pyre to honour " Satti " an article of Hindu faith. The Hindu society was divided into artificial categories with a large chunk of population as Harijans or untouchables leading a pig's life. The god of the Hindus too had incarnated himself into several gods, the most important being Brahama, Mahesh and Vishnu. The god of the Jews did not have universal jurisdiction. He was merely a tribal god. And yet, he is believed to have created the whole world for Israel only, just in six day, Saturday being the rest day. He often inspected his synagogue and even fought with the devotees. No wonder the Jews are notorious for this trait.

The plight of the people in Arabia was worst ever. Divided into clans and endless array of isolated tribes, invariably at war with one another, knew little of tolerance and forgiveness often carried their acute passion for revenge and retaliation down to generations. Man was devoid of all respect and dignity, and human life and no value, with morals at their lowest ebb. The message of God was ignored with impunity or defaced with falsehood. Idolatory, adultry, obscenity, cruelty and slavery were the order of the day. Women were treated like cattle with no social status or fundamental rights of their own. The birth of a girl was an ill omen and a great humiliation. She was often buried alive.

The Last Prophet

Then at last, as mercy for mankind, came the clarion call of Mohammad (peace be upon him), the last of the prophets, sent as Rahmat-ulil-Alameen -- a blessing to the worlds, popular even among his enemies as " Al-Amin " -- the trustworthy. Through him Allah in His benign beneficience blessed mankind with the Holy Quran -- a final and complete code of conduct for the human race valid till eternity. This indeed was the completion and consummation of the divine message beginning with Adam (peace be upon him) demanding worship of, and obedience to, one and the only God and ushering in an era of Islamic way of life based on peace, justice, equality and universal brotherhood with tolerrance as its key note. There is no compulsion in religion it declares. Islam is a multifacet splendour—a majestic fountain head of all virtues. There is no good which is not Islamic and there is no evil which is not unislamic. It was Muhammad (peace be upon him) who as far back as 1400 years, gave the world the first Charter of Human Rights. On the occasion of Haja-tul-Wida, the last pilgrimage, he thus addressed the huge gathering at Mount Arafat :

" O People, listen carefully to my words for I may not be among you next year, nor ever address you again from this pulpit. O people, just as you regard this month as sacred so regard the life and property of every muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Usery is forbidden Satan has despaired of leading you astray in big

things, so beware of obeying him in small things too. O People, women have rights over you just as you have rights over them. Be good to them. You may soon have to appear before God and answer for your deeds. So beware, do not go astray after I am gone. O people, no prophet or apostle will come after me and no new faith will be born, listen to me in earnest. Worship your God, say your prayes, fast during the month of Ramzan and give of your wealth in charity. All Muslims, free or enslaved, have the same rights and the same responsibility. No body is higher than the other unless he is higher in virtue. Feed your slaves as you feed yourself, clothe them as you clothe yourself. Do not oppress them nor usurp their rights ".

Man being the very cause of the whole creation, made after the divine image, Holy Quran lays the greatest emphasis on the sanctity and preservation of human life :

" He who slays one human being, as if he had slain all mankind, he who saves one human being, as if he had saved all mankind ". (5:35).

That is why peace is preferred to war in the Islamic way of life and aggression totally forbidden :

" Fight in the way of Allah who fight you, but do begin the hostilities, for Allah does not love aggression ". (2 : 186).

Miracle of Islam

Islam is a universal religion, not a monopoly of any particular race or region. Whoever leads this way of life is bound to benefit and earn a rich reward here and hereafter. The very first command of Allah to Muhammad (peace be upon him) was " Iqra"—Read—a beginning that was to open the vast vistas of learning and knowledge for all mankind. The followers of Islam lived upto the guidance of holy prophet and believed firmly that " the pen is mightier than the sword ", and that " the ink of a scholar is more sacred that the blood of a martyr ", that " acquisition of knowledge is incumbant upon both Muslim males and females ", and that " whoever seeks knowledge and finds it will get two rewards, one for seeking and the other for finding. If he does not find it, he still has one reward ". " Seek knowledge even if it be in China " they were told, and that " it is better to impart knowledge for one hour that to pray all night ". The emphasis was not only on seeking knowledge but on sharing it. It was not to be locked up behind security walls and guarded jealously. No wonder their passion for knowledge drove Muslims to every nook and corner of the globe and acquired knowledge from whatever source it was available — from the ancient Greeks and Romans, the Egyptians, the Chinese, the Persians, the Hindus, the Buddhists and even the Athiests. Their quest for Truth and knowledge from all quarters was inspired by a pithy prayer of the Prophet : 'God, show me things as they are '.

The result was a creative synthesis of cultures on a gigantic scale and an unprecedented blossoming of human genius. This great epoch of scientific activity and brilliant achievement began as early as the 8th century AD and enriched the world from the 8th to 12th century AD. For this glorious period of learning and light, the world is heavily indebted to early Muslim scholars and scientists like Ibne Sina, Ibne Haitham, Ibne Khaldun, Al-Beruni, Omar Khayyam and a galaxy of others belonging to the culture and commonwealth of Islam, for making original contrirbutions in their respective fields, and for extending the frontiers of knowledge and enriching human experience. History corroborates that it was in fact their enlightened approach to the acquisistion and dissemination of knowledge, freely sharing it with others, that laid the foundation of European Renaissance. Al-Beruni is acknowledged in Europe as a leading figure of the eleventh century in scientific research and a pioneer of the modern research method.

Reversal of History

The vicicitudes of life and the ever changing cycle of human history overtook the Muslim Umma and heralded its decline and downfall. As long a Muslims were true to their ideals, they added glorious chapters to human history one after another and were right on the top. Now most of us are just hewers of wood and drawers of water. Since losing our bearings, we have the ignominy of constituting the Third World, being the victims of hunger and starvation, illiteracy and ignorance, inequality and injustice--the only consolation being the glorious achievements of our fore-fathers in every field of human activity. "Pidram Sultan Bood"—that is, "my father was a king". What a consolation ! And what a fall from the pinnacle of greatness and glory to the abyss of darkness and misery, from the beneficient leadership of the world to the down-trodden degraded refugees, from the united torch bearers of light and learning to the ignorant and ill-organised mass of helpless humanity. (Our very existance is at stake. The reason is not far to seek. The holy covenant stands defied and desecreted. Muslims in name only, we pay just lip service adhering only to rituals and formalities rather than the spirit, wasting time, energy and resources in futile controversies and finally, consigning one another to perdition and hell).

The leadership of the world is decreed for the most deserving and we did have that honour till we deserved. Today our plight is pitiable. As many as 900 million of us—over 1/5th of the human race—just do not count. We are taken for granted on the political chess board of the world by powers that once drew their initial guidance and inspiration from us. We were the pioneers in all fields of human knowledge. Going astray we lost the lead. Today we are groping in the dark while they have conquered space and captured the moon. The main reason for the lack of growth of science in the Muslim countries since the 13th century lies in the stagnation and decay of moral, social and political

institutions of the Muslim Societies and the domination of dogmatism and orthodoxy in Islam which discouraged and even rejected the scientific persuits as materialistic. While the world had been adjusting rapidly under the impact of new economic and political pressures, the Muslim countries failed to respond effectively to these momentous changes and to face fresh challenges. And yet we have the audacity to say, "this was revealed to us centuries ago". What a complacency !

Protection of life, property and honour of Muslims all over the world was an article of faith with Muslims. Only one family was molested and robbed at Debal in 712 AD and the failure of Raja Dahir to make amends brought forth seventeen year old Muhammad Bin Qasim to defeat and destroy him, thus opening a gate-way of Islam on the sub-continent. That was just a family whose honour and dignity was upheld. But those were the palmy days of Islam. Since then how many indignities, holocausts and genocides of Muslims have gone unpunished and even unnoticed. Today large masses of Muslim population all over the globe are helpless victims of aggression tyranny and injustice, driven away from their hearths and homes like cattle Where is the Islamic sense of honour? Can we redeem it? Kashmir, Palestine and now Afghanistan are a few glaring examples. Muslims have been tortured, be laboured, butchered and even burnt alive, their women folk kidnapped and dishonoured and their children put to death. The Muslims of Southern Philippines are facing the same tragedy, fighting it out all alone against heavy odds with only lip service from the Muslim world. Muslims in India fare no better and are at the mercy of Hindus.

Against this harrowing and heart renting background, the glorious achievements of Sultan Salahuddin Ayubi, a Mujahid of Islam, stand out prominantly. A number of European kingdoms headed by Richard the Lion-Hearted invaded Jerusalem and threatened Muslims with extinction in the Middle East. Like a true warrior, he accepted the challenge and inflicted crushing defeat on the European Armies. Again the contemporary history as witnessed a reversal of the situation with tragic consequences. The tables stand turned. Israel, a small Jewish State, surrounded by half a dozen Muslim countries, has destroyed their defences with a lightening attack, in a "Blitzkrig", and captured large chunks of Arab lands in a matter of hours, including Al-Quds, the very first Kaaba of Islam—beaten by sheer science and technology.

League of Nations

History is replete with instances where aggression has been sanctified on one pretext or the other. Mussolini invaded Ethopia to civilize the natives—that was aggression in the name of civilization. North West Frontier of this subcontinent was once bombarded extensively to take wild Pathans—that was aggression in the name of reformation. Hitler invaded Europe with a dream of

world conquest to civilize the human race. But the irony is that the means and methods employed for the so-called cultural advancement and glory of civilization were themselves uncivilized. They were barbarian ruthlessly cruel and utterly inhuman.

The League of Nations, the then custodian of peace, like Humpty Dumpty, sat helplessly on the wall till its fall. The name itself was a misnomer. It was in fact the League of the Victors of the First World War, designed simply to protect and promote their own political and economic interests rather than to create and maintain a just and peaceful world order. Aptly described by H.G. wells as "A paper hat on the head of Collosus", it miserably failed to avert the Second War.

It is a great misfortune for mankind that the nations which count failed to learn any lesson from the past. If only the victors had displayed an ounce of Islamic tolerance and magnanimity in dealing with the defeated and had the Treaty of Versailles been less humiliating and more imaginative, Hitler would not have been politically born and the world would have been spared the second catastrophe and conflagration. Let us recall for a moment how Muhammad (peace be upon him), the greatest benefactor of mankind, treated the defeated and the opponents after his triumphand march into Mecca. It was all forgiveness aglore. So generous and magnanimous was the treatment that the enemies could not believe, not even those who had once inflicted personal indignities and sought his very blood.

The Third World

Earlier the period known as the age of liberal democracy was a contradiction in terms. It was neither liberal nor democratic, but imperialistic. When the revolutionary slogans of liberty, fraternity and equality were resounding in Paris, the French forces were crushing and exploiting the states of Africa and South East Asia. While democracy reigned supreme in England and America peoples of India and China were being subjugated and harrassed under their imperialistic yoke. What an outstanding example of double standards? History is eloquent, between the 15th and 20th centuries almost every nook and coner of the globe was plundered to enrich the West. Millions of Africans were enlisted as slaves and sold across the Atlantic to labour and amass wealth for their masters—the European Colonizers of Americas. During this period Asians and Africans were branded as "Heathen", "Pagan" or "Barbarian". After the Second World War, they were however elevated in nomenclature but still scorned as "Backward" and "Under Developed". Lately this terminology has been made more respectable. They are now called "Developing" to spare them the feeling of inferiority complex, and constitute a block by themselves known as the "Third World".

The tragedy is that most of the Third World countries are virtually helpless in their homelands while a large number of their inhabitants are fugitives across their own borders. More often than not, they just cannot help compromising their freedom and self-respect for securing arms, amunitions and military hardware to fight among themselves. Most of them can not manufacture even an air gun b llet. They have to fight their battles with imported war-ware thus enriching the West and the USA and weekening the strength of the developing countries. It spells economic boom for the one and a veritable disaster for the other. The current Iran/Iraq conflict is the most unfortunate example. They will perhaps not call a hald to this mad venture until they run out of spare parts and ammunition. God gave them oil wealth to exploit so as to improve the lot of their people but here they are, out to destroy it along with themselves. And now Jordan and Syria are on the brink of war.

Gigantic Fraud

In the event of any emergency or external aggression threatening their independence, the Third World States are often sustained by the false hope of some effective assistance from that political and glorified fraud called the United Nations Organisation. Born of the pangs of the Second World War, it is prompt and effective in mitigating human sufferings due to natural calamities through its specialized agencies. It is also doing yeomen service to mankind in social, economic, educational, cultural and scientific fields. On the political front however, for preventing and vacating aggression, and for preserving peace, which are its main objectives, it has been a gigantic failure. It has unfortunately failed to counter the man-made miseries by preventing aggression against smaller nations clamouring for justice peace and protection. It has by now earned the distinction of bungling every time in utter disregard of its own Charter laying down the four solemn pledges :

"to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.

AND

"to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small,

AND

"to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained,

AND

"to promote social progress and better standards of life in large freedom",

It is the biggest organisation the world has ever known. Constituted in 1945 to honour the spirit of the Atlantic Charter signed by President Roosevelt and Prime Minister Churchill in 1941, "to establish a wider and permanent system of general security". Its floor was to serve as "the last battlefield" to ensure a lasting world peace. Today its membership has grown world wide with a record of 154 countries. On paper the principles and pledges are pious but in actual practice, are a gigantic farce. Article 24 of the Charter states that the Security Council decisions must all obey the principles in Article 1 and 2, which include the following:

"To see to it that all nations settle their disputes by peaceful means, with justice and respect for international law.

To let the people of every country have the same rights as the people of any other country.

To let the people of every country decide for themselves who shall govern them and what sort of government they shall have.

Not to interfere in anything that happens inside a nation so long as it does not hurt any other nation".

Mockery of Veto

The United Nations is dominated by the Big Five, China, France, the Soviet Union, the United Kindgom and the United States, each empowered to wield a veto as and when it suits its vested interests irrespective of the demands of justice and equity and thus block the course of justice leaving the oppressed and the aggrieved quite helpless. Any one of them can veto any recommendation the Security Council might consider making to settle any dispute and prevent it from punching any country by recommending sanctions against it, ordering a blockage or using military force. Politically, its main function appears to meet, sit, talk and disperse and not to act unless stakes of any super power are involved. It has rendered itself into a glorified debating club, and an expensive machinery for recording resolutions. On such a chessboard of power politics with veto hanging over the head like the sword of Democles, small helpless nations are often made scapegoats and treated no better than "flies to wonton boys".

The greatest irony is that the credit for this mockery of justice, this built in provision of veto, is shared equally by the United States and the Soviet Union, the so-called champions of justice and world peace. It constitutes the most flagrant violation of human rights as enshrined in the Charter itself, rendering the United Nations absolutely impotent to deliver the goods in the cases concerning small and weak nations. A couple of hundred vetos have already been cast so far. The United Nations has failed and lost its stature, lamented one of the Presidents of the Organisation, exploding thereby "the Myth of Achievement".

It is doomed to failure unless provided with a strong executive wing with a large standing army to implement its resolutions with full authority without any vetoes blocking the course of justice.

Invitation to Aggression

Like other fields of human activity, the technique of aggression also appears to have undergone quite a sophisticated change with rather funny and fantastic justification. It is now aggression by "Invitation" which is invariably inspired. A leader of a small German minority in Poland had invited Hitler to come to their rescue and the result was the biggest conflagration the world has yet known. Hari Singh, a Hindu Raja, whose grandfather Gulab Singh had bought the predominantly Muslim State of Kashmir from the British in 1846 for just a crore of Rupees, had invited India to grab it by force ignoring the wishes of over 90% of Muslims to decide their own destiny. India has since disregarded with impunity several resolutions of the United Nations for holding an impartial plebicite to give the people of the State their inherent right of self determination. And now Karmal, a Russian stooge, has invited his masters to invade and overrun Afghanistan. This naked aggression is playing havoc with the life and property of the native population exposing them to untold miseries and compelling them to flee and seek refuge across the border. Today over a million of them are in Pakistan availing of brotherly hospitality and protection on humanitarian grounds. Korea, Vietnam, Kampochea and Nimebia are also victims of power politics. But in contrast to their own fate, the Muslim community the world over, is all out to support and sympathise with them in their suffering as a truly Islamic gesture.

Amidst the contradictions in the world today, the most glaring is by Uncle Sam himself—by active and all out assistance to an aggressor. With the blessings of the godfather, Isreal is determined to retain the fruits of aggression by not restoring the Arab lands and not recognising the legitimate rights of the Palestinians to an independent homeland on their own territory inspite of the United Nations Resolutions. While on one hand a glorious symbol of justice, peace and freedom for all mankind is planted on the moon, back home on earth annexation of Arab lands grabbed by Isreal through stark aggression is being blindly patronised. What a desecration of the eclestical body by human hypocrisy !

Abiding Peace

With the disappointing record of the United Nations as a result of glaring discrepancies between its principles and practices there is little hope for the much trumpetted peace with honour and justice. Under the circumstances it would be not only futile, but foolish to expect that Israel will vacate Jerusalem gracefully or India make a gift of Kashmir to Pakistan. Both are sworn enemies of Islam, notorious for their cunning and treachery. The State of Isreal created

illegitimately and planted unscrupulously in the very heart of the Arabs is undoubtedly the biggest thorn. Whether it is Carter or Reagan, whether it is a Democratic Donkey or a Republican Elephant, so long as the Jewry counts in the Presidential vote, this illegitimate child is bound to get away with all the mischief in the world. It appears to be the thin edge of the wedge for ultimate and complete conquest of the Middle East and its subjugation. And just because Israel has now a nuclear bomb in the basement of its armoury, which can be fired from a howitzer, already tested by South Africa, Isreal is now clamouring for a nuclear-free Middle East.

On the other hand, big India too has bigger friends. Having never reconciled to the creation of Pakistan she is determined to destroy it by hook or by crook with an unholy alliance with Israel against Islam. She knows no distinction between bravery and treachery as long as the end is achieved. Her War Minister, Chavan, being the direct descendant of Shivaji, notorious in history as a mountain rat, gave an astounding exhibition of treachery in the early hours of one September morning, little realising that there were no Afzal Khans across the border. How could we feel complacent with such an unscrupulous enemy around, now armed with atom bombs? Travellers arriving from India speak of a war hysteria buildup on a large scale. How could the righteousness of our cause, faith in the valour of our armed forces and our unflinching determination to defend ourselves at all costs help in such a hopeless contingency. The outright invasion of Afghanistan by the Soviet Union is the latest calamity for the Muslim world and the greatest crime against humanity. The United Nations has taken cognizance of this catastrophe an overwhelming number of whose membership has already condemned it in strong and unequivocal terms but with no effect on the unscrupulous aggressor. The brave Afghans equipped with home-made indigenous weapons are fighting for their freedom with their backs to the wall against a large well trained army equipped with the most modern sophisticated war ware. How can the world body expect the Soviets to withdraw when aggressions by India and Israel still remain to be vacated ? In this context the United States blaming the USSR is like the kettle calling the pot black.

Aggressors are powerful and plenty, and often get away with their booty with the active assistance or connivance of one or the other power, thus encouraging aggression instead of repressing it. How can a lasting peace prevail under the circumstances unless of—course the super powers, capable of destroying the earth several times over, clash among themselves with the result—no man, no problems !

The Super Powers should not ignore the writing on the wall. Aggression and exploitation cannot be condoned by nature for ever. Divine wheels grind slowly but surely. Justice must and will prevail at all costs as in Vietnam, Rodhesia and Algeria. It is high time the disgraceful provision of Veto is itself

vetoed out and the Charter of Human Rights ensuring justice and freedom for all nations, big and small, irrespective of camp colour and creed is firmly and faithfully enforced without fear or favour. If only long standing, prejudices are set aside, a leaf from early Islamic history as projected by the President of Pakistan in his address to the United Nations, will go a long way in giving the world body proper sense of ditection and destination for abiding peace happiness and well being of mankind amidst conflicting idealogies and diverse political and economic interests. This will undoubtedly allow the people of each country to have a full and final say in deciding their own destiny and find their fortunes.

As for the Muslim Umma, its contribution to world peace would be its unity and strength. "To be weak is miserable, doing or suffering". Weakness, as conceded by the Super Powers themselves, is an open invitation to aggression. Amidst dark clouds threatening Muslim Umma from all quarters, it is heartening that a silver lining has glittered on the otherwise bleak horizon with the Organization of Islamic Conference comprising of as many as 42 States. The Conference augurs well for Muslim unity—the real backbone of Islamic brotherhood.

The Future of Muslims

Today the Islamic community is not only surrounded by a hostile world but is basically ailing and seriously ill with all kinds of ailments due to conduct and convictions which are anything but Islamic. There is no short cut to recovery, or a royal road to recapture the glorious past. It has to be a long drawn long term plan incorporating practical and positive programmes for immediate implementation on emergency basis to resusitate and usher in an era of Islamic resurgence in all spheres of life even as a new Hijra century gift to mankind. In this context a few priorities are being spelt out for consideration :

(A) The Islamic Conference must move towards securing and maintaining an economic equilibrium by freely increasing the flow of financial resources among its members, and plan and execute programmes for all round economic development, for Islamic does not approve of "pockets of poverty amidst oceans of affluence". Without stability and economic independence, political independence is an impossibility. At the recent Arab Summit held in Amman decision to finance an Arab Development Decade with five billion US Dollars as a contribution from five Arab countries augurs well for the Islamic world. The main objective of this project is to provide much needed military security and ability of the Arabs to defend themselves without outside help. It is indeed the happiest and most heartening news of the new era. Having almost a thirds of the UN membership, the Conference can constitute a solid and genuinely independent block capable of commanding respect and worthy of being counted in the councils of the world as a sublimating influence and a balancing factor between the East and West.

(B) As emphasised at the recent International Symposium on Islam and Science, the Conference must establish an Islamic Science Foundation for acquisition and promotion of scientific and technological knowledge so paramount for the very survival and progress of the Islamic world in modern times. This is a religious obligation which must be honoured at all costs. " In contrast to 250 verses which are legislative, some 750 verses of the Holy Quran, almost one eighth of it, exhort the believers to study Nature, to reflect, to make the best use of reason and to make scientific enterprise an integral part of community's life ". As advised by Professor Salam, all the Muslim States must pool their resources generously for this project, to the tune of atleast one per cent of their GNP, if not more. God has already blessed them with immense wealth in agriculture, minerals and oil and manpower. All these resources have to be exploited to the full for the benefit of the Islamic world.

(C) And last but not the least, the Conference must pursue with relentless passion the policy of acquiring an " Islamic Bomb "—not for aggression but as a well recognised deterrant against aggression. The sworn enemies of Islam, India, Israel and South Africa, all enjoying the patronage of Super Powers, are already equipped with this deadly and devastating device. Such a terrible weapon at the disposal of such unscrupulous enemies may well spell disaster for the Islamic world. Today the world understands only the language of force and we must ensure at all costs to make ourselves understood for the sake of the future Muslim Umma.

This Bomb, would indeed be a blessing in disguise, unlike those in the armoury of the Super Powers or their henchmen ready to spell death and destruction for economic and political exploitation. It would not only be instrumental in ensuring justice and upholding the dignity of the Umma, but would be the surest guarantee for world peace and well being of all mankind.

May God in His benign mercy bless us in our efforts—Amin.

B. K. SHAIKH.

THE ISLAMIC CONCEPT OF KNOWLEDGE

1. GOD AND MAN

To a Muslim, God is the Supreme Reality. He has not only created *man* and the *universe* but is also their *guide* and *sustainer*. He is *all-knowing*, *wise* and most *merciful*. It is in His mercy that he did not leave man to grope in darkness and adopt any way of life, by means of trial-and-error, but provided Divine Guidance to man through his chosen Prophets from the very beginning of human existence. The Qur'an indicates that Prophets were sent to all peoples and in all ages. The Divine Message was, however, completed by Prophet Mohammad (choicest Blessings of God be upon him) who brought the last edition of Islam, the *Complete Code*, the choicest way of life, eternal and all-embracing. This *message of God* is embodied in the Holy Quran which is present before us even today, 1400 years after its revelation, *verbatim*, as it was revealed on Prophet Mohammad (صلی اللہ علیہ وسلم). Nobody can prove that a single word of the Book has been changed in the last fourteen centuries. The Book has been passed to every next generation, orally also, by hundreds of thousands of حفاظ or, those who remember the whole of the Qur'an by heart, and recite it in congregations (صلوۃ التراویح) in the month of Ramazhan, before huge gatherings of Muslims, many of whom are حافظ قرآن themselves, and they remind the leader-of-the-prayer, whenever he makes a mistake in the recital of the Qur'an. The Books has thus been preserved for us verbatim both in writing and speech from generation to generation of Muslims. No other book in this world can claim this singular honour.

Some of the prophets brought books with them—*i.e.*, the revealed word of God sent down to them through Archangel Gabriel and the Holy Qur'an only completes the Divine Message in its final and authenticated form. Muslims believe that it will remain so till the end. This one fact, alone, should convince the world, of the Divine origin of the Book, the eternal guidance for mankind, because, no other book has remained pure and unadulterated as it was, hundres of years before. And this is, as it should be, for the Book is to provide guidance to mankind in its destiny upto the Doomsday.

2. QUR'AN AND KNOWLEDGE

Now, let us look into the Holy Qur'an. The very first revelation to the unlettered Prophet begins with the word (اقرا) which is a Commandment to read. And it goes on to repeat : اقرا و ربک الاکرام الذی علم بالقلم علم الانسان مالم یعلم **(96:1-3)**

Or " Read by the name of the Most Benevolent, who gave knowledge by means of the Pen and taught man what he did not know."

God has revealed His book—the Qur'an out of compassion for mankind (الرحمن علم القرآن 55:1-2) *He is the Creator who has bestowed expression*

upon man (علق الانسان علمه البيان). It is His prerogative to provide guidance to man, (ان علينا للهدى النحل : 2) and to lead him to the right path (على الله قصد السبيل : النحل : 9). Who can dispute the fact that to provide guidance is not His prerogative? The Creator, the Sustainer, the All-knowing, the Wise, the Beneficient, the Merciful—with all these and many other Unique Attributes, who except God can claim to provide guidance to man ? He is guiding the whole Universe with a *Purpose* to its Destiny and man is only a small part of the whole machine, nevertheless, the most important part. الذى اعطى كل شئى خلقه ثم هدى (طه : 27)

3. THE ISLAMIC CONCEPT OF KNOWLEDGE

Human knowledge must be as imperfect as man himself. It is naturally conditioned by the shortcomings peculiar to human beings. It must be relative to *time* and *space*. It can not go beyond the reach of the tools of its acquisition, *i.e.* the senses and the appliances used by man. It is *coloured* by the emotional responses of the subject—the human-being who seeks knowledge. It must bear the imprint of personal prejudices and predilections. In fact, it is limited by all the limitations and imperfections, so peculiar with human beings.

Man acquires knowledge by collection of facts, their analysis and synthesis, by deduction and induction, by speculation and by comparing and contrasting or by trial and error. But each and all of these processes is only of limited utility. They do not go very far, especially with reference to the vital questions concerning human destiny. They can not provide any satisfactory answer to questions regarding the beginning and end of life, the purpose of creation, the existence of God and His Attributes, life hereafter, the system of reward and punishment after death, the question of human soul and its relation with human body, value judgements and their standard, the existence of Angels, Jinn, Devil or the Satan, Hell and Heaven and, so on. But can we claim that these are questions of no consequence and that an answer to these has got no bearing upon human attitudes and behaviour. A denial of these simply because they fall out of the reach of our present limited scientific tools and apparatus, is against the very spirit of science. It is a negation of the scientific attitude. What science can legitimately claim is that these questions are beyond its reach, for the present, but it possible that some of these come within its ken in future. Meanwhile, can humanity wait till scienc grows to such a maturity ? It can not, and indeed, need not, because *Revealed Knowledge* is at least as authentic as scientific knowledge——only its nature is different.

The main sources of knowledge, according to Islam, are therefore two : (1) Divine Revelation, where Allah teaches that man cannot, by himself, be rightly guided to the Divine truth and that life cannot be regulated in the pr. per manner in the absence of stable and unchangeable injunctions inspired by Allah, the *Wise* and the *All Knowing*, whose Knowledge encompasses all, and, (2) *Human Intellect* and its tools which are in constant interaction with the physical universe on the levels of observation, contemplation, experimentation, and application. Man is free to do as he pleases, subject to the condition, that, he remains fully committed to the Qur'an and the Sharia. [1]

The source of revelation is Divine Knowledge, which springs from God himself, and He is *perfect* and *eternal*. His Knowledge trans.ends *time* and *space*. It is not coloured by prejudices, nor, affected by personal predilections. It is perfect, unlimited, all-embracing and *absolutely true*. Thus, Allah says, To provide Guidance is Our Prerogative." (ان علينا للهدى : النحل ،2) and (على الله قصد السبيل : النحل ،9) "to guide to the right path is the burden of Allah." He has provided guidance not man alone but to all other creatures which are working according to His will. The Qur'an reports prophet Moses (عليه الصلوة والسلام) to have said, " Our Lord is one who has given form to all His creatures and guided them to follow their courses." (ربنا الذى اعطى كل شىء خلقه ثم هدى (طه : 47))

Thus, any person or body of persons, who professes to lead men independently of, and in opposition to, the Creator's line of guidance, is an *Usurper*, a *Transgressor*, (طاغوت) and, usurpers are not allowed to succeed, ultimately (انه لا يفلح الظالمون). They are themselves in darkness (31:11 بل الظلمون فى ضلال مبين) They flaunt God's instructions inspite of clear instructions to the contrary (29:46 وما يجحد بأياتنا الا الظلمون). Destruction is their destiny (هل يهلك) (6:47) (الا القوم الظلمون). They dish out false promises to one another : (35:40 بل ان يعد الظلمون بعضهم بعضا الا غرورا) and those who follow them shall meet the same fate (60 : 9 ومن يتولهم فاولئک هم الظلمون).

One of their traits of character is that they try to block the path of the believers by dragging them into meaningless controversies based upon heresy (3 : 66 هانتم هؤلاء حاججتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم) They themselves follow only surmises and guess-work and stand on unsure and slippery grounds (6:157 مالهم به من علم الا اتباع الظن). The truth of the matter is that they are simply the followers of their animal impluses (30:29 بل اتبعو الذين ظلموا اهواءهم بغير علم)

1. Ahmed Salah Jamjoom in his foreword to *Aims and Objective of Islamic Education*, edited by, S. N. Al-Attas (Hodder and Stoughton, King Abdul Aziz University Jeddah, 1977).

Some of them hold a frivolous and irresponsible attitude towards life and want to misguide people to their own way of thinking (ومن الناس من يشترى لهوالحديث ليضل عن سبيل الله بغيرعلم 30:56) There are others who, either, deny the existence of God or, are polytheists but their belief is not based upon knowledge (تدعونني لاكفر بالله واشرک به مالیس لی به علم 40:42) There are yet others, who, vainly think that they have a monopoly of wisdom, science and knowledge and poohpooh the Apostles of God on the basis of their limited Knowledge. فلما جاء هم رسلهم بالبينات فرحوا بما عندهم من العلم (40:83 In fact, God is the source and fountainhead of all knowledge (ان ربی قداحاط بکل شیء علما 65:12) (واسع ربی کل شیء علما افلا تتذکرون 6:80) He is the only Lord and the only Sustainer of the Universe and of whatever it contains (الله لا اله الا هو، وسع ربی کل شیء علما 20:18) His Knowledge encompasses the past, the present and the future while human beings cannot comprehend Him (يعلم مابين ايديهم وما خلفهم ولا يحيطون به علما 20:10) Some idea of the expanse of God's Knowledge, however, can be had from the following verse of the Holy Qur'an, "Tell them, O Prophet ! If all the Oceans were turned into ink in order to write the words of God, they would have been replenished before seeing the end of the words of God, even if We created another such ocean for the purpose (قل لوكان البحر مداداً لكلمات ربى لنفدالبحر قبل ان تنفد كلمات ربى ولوجئنا بمثله مددا 18:109)

The five empediments to true knowledge mentioned in the Qur'an are : (1) human wishes or lust (45:23 هوى), (2) Guess-word (45:24 ظن), (3) Doubt and scepticism, (27:66 شک), (4) Forgetfulness (20:52 نسيان) and, (5) transgression (20:52 ضلالت). Thus, whoever follows his wishes and lust, or doubtful things and guesswork, or is sceptical or forgetful or is transgressor, cannot follow the right path. A really learned person should, therefore, avoid these pitfalls in order to advance truly and surely on the right path.

When God is the fountainhead of all Knowledge, it follows that all Knowledge must conform to the Knowledge of God. Only that is truth which is true in the eyes of God and what is not true to God can not be termed as really scientific. If the supreme aim of all Knowledge and science is to approach reality and understand the nature, properties and relationships of different objects; theories, conjectures, guesswork probabilities and hypothetical formulations must be distinguished from Knowledge and science which is based on established truth and reality.

As we go through the history of various sciences, we find that what has been generally taken as science in different ages has also been subject to improvements, changes, alterations and even falsifications and rejections by later scientists and

what has been disputed and rejected in every epoch is not an inconsiderable portion of the total. It would, therefore, be indiscreet to base our judgements about some of the most vital questions relating to human destiny on just a few facts brought to light by the science of the age. Whatever of true science or real knowledge dawns upon man is sure to bring him closer to God, the ultimate reality, the all-truth and the Source of all light and truth, and, nothing but truth. Real science cannot, therefore, contradict real religion becuase they emanate from the same source which is unitary and pure. Whatever appears in science to be contradicting religion is either not really science or not really religion. The votaries of both *i.e.*, the men of science and the champions of religion must, therefore, exercise extreme caution in giving their verdict regarding apparent contradictions between religion and science and delve deeper in order to resolve these apparent contradictions.

The purpose of religion is to guide man to ultimate success in this life and in the life hereafter. There is no antagonism in these apparently different type of lives - wordly life being material, while life hereafter, being immaterial. Only body ceases to exist after death. Life hereafter is simply life on a different plane, a higher plane, which is the spiritual plane. To deny spirit is to deny life, because body and life are not synonymous. As soon as a man loses his bodily existence, he enters a new world *i.e.* life hereafter in which he is either rewarded or punished according to his belief and persuits in this worldly life and this reward or punishment will be finalised on the Day of Judgement which will settle his fate for eternity.

The Muslim creed consists of a Faith in God with all His unique attributes, in the Guidance sent down to man through His chosen Prophets, in the life hereafter in Angels, in God's Dispensation about everything, good or bad (تقدير، خيره وشده) and in the Day of Judgement.

How can science with its limited tools claim any Knowledge about these ultimate realities which lie beyond its reach ? Human nature and reasoning, the innate sense of good and bad and human instinct about Justice, however, demand an answer to these questions. How can a Hitler, a Mussolini or a Changiz Khan, for example, get equitable punishment in this world with his record of crimes against humanity, of torturing, maiming and killing thousands of innocent persons? Law can award only one death sentence, but what about the rest of their crimes ? The innate sense of justice demands a different Order of Judgement, a different system of rewards and punishments and that can be dispensed only if we believe in the Islamic concept of reward and punishment on the Day of Judgement.

The foregoing set of beliefs provide the necessary broad framework within which human reasoning and the tools of science have to be applied with deligence for human progress. The Qur'an repeatedly exhorts men and women to use their senses and apply their brains to understand the world and make the best use of it.[1] But the use of ones faculties and of this vast, varigated and richly-endowed world needs a philosophy, an outlook on life and its purpose and the purpose for

which all these endowments are to be used. This philosophy and outlook on life are provided by the teachings of Islam which set a purpose for their use and also indicate the limitations of human tools and the proper field in which they can be used with benefit. And, within these limits all the faculties and senses of man, all his science and knowledge are to be used with zeal for the sake of human progress, for the provision of a peaceful, contented rich, prosperous and meaningful life for the human race. Man, as the vicegerent of Allah upon this earth, has, on the one hand, to understand his Lord so that he worships Him in full conviction of His oneness, observes the rituals and abides by the Shariah and the Divine injunctions; and, on the other, to understand the ways of Allah in the universe, explore and exploit the earth and use all, that Allah has created, to protect faith and reinforce His religion.

It is at this point that the science of Shariah meets other sciences such as medicine, engineering, mathematics, psychology, economics, sociology, etc. They are all Islamic sciences so long as they move within the framework of Islam and are in harmony with Islamic concepts and attitudes. All these sciences are necessary in reasonable degree for the ordinary Muslims while, at the same time, they are in a much more specialised form, required and sought by scholars, Mujtahedoon and Jurists of the Ummah."

The Islamic concept of science does not impose any restriction or limitation on empirical or applied sciences except for one limitation which pertains to the ultimate ends, on the one hand, and actual affects, on the other. In the Islamic sense science is a form worship by which man is brought into closer contact with Allah; hence it should not be used to corrupt faith and morals and to bring forth harm, corruption, injustice and aggression."[2]

The Qur'an lays great emphasis on thinking and the proper and best use of senses and human faculties and invites human beings to ponder over the creation and find out its purpose, its uses and properties. God says, " It is a Book which I have sent down to thee, O Prophet, which is full of blessings so that people may ponder over its verses, and that the wise may derive benefit from it ". (کتاب انزلناه الیک مبارک لیدبردا آیاته و لیتذکر آولوالباب 38:29) And, that—" We have detailed Our revelations for the benefit of persons who have Knowledge." قدفصلنا الایات لقوم یعلمون (6:98) About the unbelievers, the Qur'an says that they are doomed, because " they have thinking power, but they ponder not; they have eyes, but they see not; have ears, but they hear not—indeed, they are like cattle; nay, but they are wrose ! In fact they are the neglectful." (الهم قلوب لا یفقهون بها والهم اعین لا یبهرون بها ولهم آذان لا یسمعون 7 : 179) آولئک کالانعام بل هم اضل آولئک هم الغافلون The Qur'an further says, " Ask, O Prophet, can the blind and the one who sees, by equal, will ye not then take

2. *Ibid.*—Foreword.

thought ? (6:50) قل هل يستوى الاعمى والبصير. افلا تتفكرون، . And, that—" Or, Is darkness equal to light ?" (13:16 - أم هل يستوى الظلمات النور) " Ask them O Prophet, can those who know and those who do not, stand on equal footing ?" (39 : 9) (قل هل يستوى الذين يعلمون والذين لا يعلمون

4. THE ISLAMIC ATTITUDE TOWARDS KNOWLEDGE

The Qur'an lays great emphasis on the acquisition of Knowledge. Allah himself exhorts the Prophet to Pray for more and more Knowledge, (20:114قل رب زدنى علما) and the Prophet, in his turn, exhorts the believers to seek Knowledge from the cradle to the grave. It is noteworthy that inspite of the fact that the Prophet was himself unlettered, he possessed more Knowledge about God and His ways than any other person because he received Knowledge directly from God, the fountainhead of all Knowledge. The Prophet is reported to have said, " I am the Capital City of Knowledge and Ali is its enterance." And, even then, God asks him to pray for more and more Knowledge. The Qur'an, mentions great prophets like Lot, David, Solomon, Joseph, Abraham, Isac, Jacob, Noah (Blessings of God be upon each and all of them) and remarks that God bestowed upon them the power of Judgement and Knowledge (21 : 79 وكلاً آتينا حكماً وعلماً) And, God has himself testified that " Of my bondsmen, only the learned fear God (35 : 28 انما يخشى الله من عباده العلماء)

In the Chapter of Qur'an named *Yusuf*, God says " We raise in grading whom we will, and over every Knowledgeable person, there is one more Knowing." (12:76 نرفع درجات من نشاء وفوق كل ذى علم عليم) The verse gives an indication of the fact that Knowledge is a means of progress and domination but the following verse is more candid on this point—"Allah exalteth those who believe among you, and those who have Knowledge, in the matter of ranking " (58 : 11 يرفع الله الذين آمنوا منكم والذين اتوا العلم درجات). Thus, it is *Faith* and *Knowledge* which bring a people to the top of the ladder and raise them to a high pedestal among nations.

Muslims, today, may be backward and uneducated but Islam has laid greatest emphasis on the acquisition of Knowledge. An idea of the immense incentive provided by the Qur'an for the cultivation of learning and reasoning can be had from the constant exhortations to believers to acquire Knowledge, to see, to observe, to think, to ponder, to deduce, and to learn a lesson from the history of different peoples many of which have been mentioned in the Book in piquant details.

5. HADITH AND KNOWLEDGE

Prophet Mohammad's (Blessings of God be upon him) devotion to Knowledge and his teachings place him above all benefactors of mankind. His teachings are not only close to modern thinking, in fact, they go much beyond, as will be clear from a perusal of the following traditions (Sayings) of the Prophet :

1. Seeking of Knowledge is obligatory for every muslim (man and woman).

2. Convey the message from me to others even though it be a single verse (of the Qur'an).

3. A deep understanding of Islam is granted to one whom Allah treats with favour. I am only a distributor, the real giver is Allah.

4. Only two deserve envy : one, whom God has given wealth and he is bent upon spending it in the cause of Allah and the other, who is given Knowledge and wisdom by which he makes Judgements and which he conveys to others.

5. Death puts an end to the fruits of human effort except in three cases—continuous deeds of charity, or, knowledge which is made use of, or, a worthy progeny who prays for the deceased.

6. Whoever treads along the path of Knowledge, God makes easy for him, in reward, an approach to heaven, and whenever people assemble in a house of God to study His Book and hold discussions on it, peace descends upon them; they are covered with blessings and surrounded by the Angels and God mentions them to those who are close to him.

7. He who walks upon a path in search of Knowledge, God opens for him a way to heaven, in reward, and Angels spread their wings to welcome the student; those in the heavens and on this earth wish him well, even the fishes living in deep waters pray for him; the superiority of the learned over the pious is like the superiority of the full moon over the stars; the learned are the inheritors of Prophets and the Prophets did not bequeath wealth, they left behind Knowledge only; whoever, therefore, takes possession of it, takes the lion's share."

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1. عن انس رض (رواه ابن ماجد والبیهقی فی شعب الایمان)
2. عن عبدالله بن عمرو (رواه البخاری)
3. عن معاویه رض (متفق علیه)
4. عن ابن مسعود رض (متفق علیه)
5. عن ابی هریره رض (رواه مسلم)
6. عن ابی هریره رض (رواه مسلم)
7. عن کثیر بن قیس عن ابی الدرداء رض (رواه الترمذی و احمد و ابوداؤد و ابن ماجد والدارمی)

8. **The superiority of the learned over the pious is like my superiority over** the lowest of you. Allah himself, his Angels, those in the heavens and on this earth, even the ants in their holes and the fish, wish the teacher well—the one, who teaches virtue to the people.

9. A single man of learning and wisdom (فقیہ) is deadlier for the Devil than a thousand pious persons.

10. He who leaves his home in search of Knowledge is in the way of Allah till he returns.

11. Knowledge (Obligatory) (العلم) comprises of three : (1), The unambigous verses of the Book, (2), the established traditions of the Prophet, and (3), Just obligations (فریضتہ عادلتے) and, whatever is besides these, is the residual (فضل).

12. He who seeks Knowledge in order to revitalise Islam and meets his death in the process, there shall be only one grade between him and the Prophets in heaven.

13. He who seeks Knowledge (truth) and grasps it, there are two shares of reward for him, but even if he does not succeed, there is one share of reward.

14. The Prophet passed by two groups of persons in his mosque and remarked both of these are doing good work but one is superior to the other. One is engaged in prayers and exhortations to others to do the same: if God wills, He shall grant their prayer, or, He may not grant it. The other group is engaged in disseminating Knowledge and in teaching the uncouth and hence it is doing better work. As far as I am concerned, I have not been sent except as a teacher; and, so saying, the Prophet sat with the teaching group.

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8. عن ابی امامتہ رضہ الباھلی (رواہ الترمذی و رواہ الدارمی عن مکحول مرسلاً)

9. عن ابن عباس رضہ (رواہ الترمذی و ابن ماجد)

10. عن آنس رضہ (رواہ الترمذی و الدارمی)

11. عن عبداللہ بن عمرو (رواہ ابن ماجد)

12. عن الحسن مرسلاً (حسن بصری رضہ) ، (رواہ الدارمی)

13. عن واثلتہ بن الاسقع (رواہ الدارمی)

14. عن عبداللہ بن عمرو (رواہ الدارمی)

15. Asked the Prophet, 'Do you know who is the most benevolent ? The companions replied, God and his Apostle know better. The Prophet then said, ' God is the greatest of all benefactors, then of all persons I am the greatest benefactor, and, after me, the greatest benefactor of mankind is the man who learns Knowledge and desseminates it. On the Day-of-Judgement he shall be raised as an *Ummah* (group of people) or, the leader of a group.

16. A word of wisdom is the lost treasure of the believer—he is the rightful owner of it wherever he is able to find it. Seeking of Knowledge will lead to a condonation of all the past lapses of the seeker.

17. Pleaders on the Day of Judgement shall be three : the Prophets, the learned and the martyrs.

18. The Knowledge and guidance that God has sent down through me can be compared to a vast cloud with a heavy donwpour. Now, there are lands of fine quality which soak water and grow abundant crops and vegetation; there are others which absorb and store it so that God's creatures make use of it, they drink themselves, quench other people's thirst and irrigate their lands; while, there are still others which are barren, neither they absorb the rains nor produce any crops. Thus, the person who learn the message of God and profits by what I have brought, and, disseminates the Knowledge is like the superior lands and one who does not profit by the guidance of God sent down though me is like the barren one.

6. IMPACT OF ISLAMIC TEACHINGS

As a result of this positive and encouraging attitude towards Knowledge, the Arabs of the 7th century A.D., who were generally an ignorant lot, and even their language did not contain any word for writing materials, within a few decades after the advent of the Prophet, became masters of a large part of the civilised world. They borrowed words like *Qalam* (Pen), Qirtas (writing-material), Kaghaz (Paper) and Hiber (Ink) from other languages. [19]

15. .... عن آنس رضہ بن مالک (رواه الدارمی)

16. .... عن ابی‌هریره رضہ (رواه الترمذی)

17. .... عن عثمان رضہ (رواه ابن ماجد)

18. .... عن ابی موسٰی (رواد الشیخان)

19. Siddiqui, Dr. Zubair Ahmad, Khuda Bakhsh Memorial Lectures, MSS., Khuda Bakhsh Oriental Public Library, Patna.

Under the impact of Islamic teachings, however, within two or three centuries they developed caligraphy into a veritable art and invented several styles in it. Even their women excelled in the art. They used the art not merely for the purpose of writing but also for decorating architechtural monuments. They borrowed the art of paper-making from the Chinese and set up factories for making paper at different centres of culture like Khorasan, Baghdad, Cairo and Cordova, etc. From some of these centres paper was exported to certain parts of Europe also.

The Qur'an had instructed the faithful to write down their business contracts (11:28). The Prophet asked some of his associates, including some women, to learn the art of writing and released such of the prisoners of Badar as could teach the art of writing to a few muslims.

Learned persons from different lands, religions and cultures like the Jews, the Christians, the Zoroastrians, the Greeks and the Indians were all brought together in the courts of the Umayyads and the Abbasids as well as other Muslim Rulers and given extravagant and exceptional facilities to pursue their researches in various branches of science and Knowledge.

Muslim Arabs did not merely bring several countries and continents under their influence and control in the 7th century A.D., and after, but within a short time, also acquired from alien people their arts and sciences, and soon excelled in them, tested their correctness, introduced considerable improvements and spread them far and wide.

The rise of the Islamic Civilisation, in the 7th century, heralds the dawn of a new era of an intellectual renaissance throughout the Islamic world. The Arabs assimilated the healthy elements both of Classical and Oriental civilisations and impressed their Islamic stamp on everything they borrowed from without.

Professor Nafis Ahmad observes : " Speaking historically, the Greeks largely contributed to the culture of the mind and the beginning of science and the Romans were made for conquest and created vast dominions, wile the Muslims took up both these tasks; on the one hand they established a great empire with its machinery of law and order and good government and, on the other, they built up the edifice of their culture upon the lessons drawn from the wisdom of India, Iran, Chaldea, Greece and Rome." [20].

Today we are enamoured by the achievements of western and particularly of Jewish intellect, but a scientist historian from the West, like Sarton, when he looks into the contributions and achievements of Muslims of the Middle Ages, declares : " the main task of mankind was accomplised by Muslims. The greatest philosopher, al-Farabi, was a Muslim; the greatest mathematicians, Abu-Kamil and

20. Nafis Ahmad, *Muslim Contribution to Geography* (Mohammad Ashraf, Lahore, 1947), page 4-5.

Ibrahim-ibn-Sinan were Muslims, the greatest geographer and encyclopaedist, al-Masudi, was a Muslims, the greatest historian, al-Tabari was still a Muslim."[21]

Even so partisan an Orientalist and historian, as Hitti, had to conceede : " In this period of translation beginning around 750, the cream of the classical heritage and the residue of the Near Eastern were transmitted into Arabic to be in due course transmitted to Europe, there to provide an impulse for Europe's intellectual renaissance, a renaissance the blessings of which the west still enjoys. Transmission, in itself, be it noted, is no mean achievement. Indeed, in a sense, it is no less important for general progress than origination. Moreover, the Arabs were no mere transmitters. The period of translation was followed by one of creative activity. Their language, hitherto a medium for expressing religion and poetry, developed in the hands of translators and researchers into a pliant tool for expressing the finest scientific thoughts and the highest philosophic concepts. Besides, it established itself as the language of diplomacy and public intercourse from Central Asia through North Africa into Spain. In its Grammar and in Philology and Lexicography, as well as in theology, *hadith* and Jurisprudence, " its sons," as they called and still call themselves, had throughout carried-on independent researches of the highest order. For some four centuries, beginning in the mid-eighth, its contents in history, geography, philosophy, literature were perhaps incomparable."[22]

But the truth of the matter is that their contributions in Medicine and Surgery, in Alchemy and Chemistry, in Botany and Zoology, in Astronomy and Mathematics, to mention only a few of the disciplines they enriched, are by no means insignificant. [For consideration of time and space we can not go into details, and, other scholars attending this Seminar, I am sure, shall fulfil this need]. Indeed, they maintained their leadership in thought upto the middle of the 17th century and it is only after that century that Europe and the New World came to the scene.

ABDUL MOIZ MANZAR

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21. Sarton, G. *Introduction to the History of Science, Vol. I*, (Baltimore, 1927), p. 624.
22. Hitti, philip K., *Islam and the West*, (Van Nostrand, London, 1962), p. 38.

CONTRIBUTION OF ISLAM TO THE ADVANCEMENT OF KNOWLEDGE

Synopsis : Introduction—Concept of knowledge Islam's contribution to Educational theory—Position of Arabic in a Muslim country where Arabic is not the mother tongue of the children—Importance of Arabic language—Kinds of *'Ilm* (knowledge)—Islamic Universities—Concept of *Ta'lim*, (Education) in Islam—Educational Workshops—Muslim contribution to Philosophy, History, Mathematics etc.—Conclusion.

I. INTRODUCTION

The Holy Qur'an says :

And I have not created Jinn
and man but that they should worship Me.(1)

وماخلقت الجن و الانس الا ليعبدون ،

What ! do you think that We have
created you in vain and that you
shall not be returned to Me ? (2)

افحسبتم انما خلقنكم عبثاً وانكم الينا لا ترجعون ـ

From the above-mentioned Quranic verses we are given to understand that the appearence of man on earth was not accidental nor was it without any purpose. The main purpose of our existence in this world according to the Qur'an is nothing but *Ibadat,* service, and that, eventually, we shall have to return to Allah, the Almighty in order to render an account of our activities in this world, which is called *Mazra 'atul Akhira,* a farm for the next world. We must, therefore, understand the meaning of *'Ibadat* for which we have been sent here by Allah.

The word *'Ibadat* does not mean the worship of Allah alone. It also means the services to be rendered to all creation of Allah ; and in order to conceive the real meaning of the word *'Ibadat,* everybody is required to acquire knowledge ('Ilm) by reading and writing to which the Holy Qur'an refers in the first five verses of its earliest revelation. (3)

1. Read in the name of thy Lord Who createeth,

۱ ـ اقرا باسم ربک الذی خلق٥

2. Createth man from a clot, ۲ ـ خلق الانسان من علق٥

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(1) Sura 51/56

(2) Sura 23/11

3. **Read, and** thy **Lord** is the **most bountious,**

۳ ـ اقرأ و ربک الاکرم ہ

4. **Who teacheth** by the Pen,

۴ ـ الذی علم بالقلمہ

5. **Teacheth** man that which he knew not.

۵ ـ علم الانسان مالم یعلمہ

II. CONCEPT OF KNOWLEDGE

Without entering into the vain discussions on the Aristotelian concept of knowledge (4) we may define knowledge ('Ilm) as antithesis to ignorance (*Jahl*). The Holy Qur'an says :

Say, are those who are learned equal
to those who are ignorant. (5)

قل هل يستوى الذين يعلمون والذين لايعلمون

Those truly fear Allah amongst His
servants who have knowledge (6)

انما يحسىا الله من عباده اتعلموا ـ

Allah will exalt those who believe,
and those who are given knowledge in
high ranks. (7)

يرفع الله الذين امنوا منكم والذين آوتوا العلم درجت

According to Ibn 'Abbas this verse
means that Allah will raise the position
of the learned people over that of the
believers by degrees. (8)

عن ابن عباس قال يرفع الله الذين آوتوا العلم على الذين امنوا بدرجات ـ

The Prophet also said :

Knowledge is light. Allah enkindles it in
the heart of whomsoever He wants amongst
His servants. (9)

العلم نور يجعله الله فى قلب من يشاء من عباد: ـ

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(3) Sura 96[1-5]

(4) See Radd al-Mantiq by Imam Ibn Taymiyya ; see also the article by the writer on Ibn Taimiyya in "A History of Muslim Philosophy" edited by Professor M.M. Sharif, Volume II pp 304-319

(5) Sura 39/9

(6) Sura 35/28

(7) Sura 58/12

(8) Darimi, Babul 'Ilm

(9) Darimi, Babul 'Ilm

To a student who goes out in quest of knowledge Allah will make it easy for him to enter paradise. (10)

عن ابن عباس : قال ماسلک رجل طريقا يبتغى فيه العلم الا سهل الله له به طريقا الى الجنة،

III. ISLAM'S CONTRIBUTION TO EDUCATIONAL THEORY

In regard to Islam's contribution to educational theory it is sufficient to quote the Quranic Verse :

"And Allah brought you forth from the wombs of your mothers when you knew nothing ; He gave you hearing, sight and heart so that you might give thanks to Allah. (11)

والله اخرجكم من بطون امهاتكم لاتعلمون شيا و جعل لكم السمع والابصار والافئدة، لعلكم تشكرون

If we ponder over the above-mentioned verse of the Holy Qur'an we may well understand that a newly born baby is devoid of all knowledge, but then, in the course of time, by dint of the Divine gift of the organs of hearing, seeing and realization, he learns a language to communicate himself to others. Is not this Qur'anic idea reflected in the modern educational theory that the society and the environment in which a child is reared up, offer him the knowledge of a language and other things? A child who is brought up in a foreign country and is separated from his parents, will not be able to speak in his mother tongue. He will speak in the tongue of the people of the place where he has been brought up.

Our experience shows that a child starts learning a language or languages without knowing what is foreign and what is his own mother tongue. He learns languages and adopts cultures as a fish swims freely in water. "Placed in a foreign environment." says an American Professor, Children can learn not only one but several languages with incredible case and without accent. "He strengthens his assertion by citing the report of a British Psychologist, T.W. Tomb who said that English children born in Bengal (now Bangladesh) spoke *Bangali* with their nurses *Santali* with the garden coolies, *Hindustani* with the house servants and *English* with their parents. He further quotes the view of Professor E.V. Gatenby that children do not use languages but a language to communicate, for example, the famous Tarkish novalist, Halida Hanam noted in her memoirs that at the age of twelve she realised that she spoke two languages—English and Turkish. (12).

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(10) Darimi, Babul 'Ilm

(11) Sura 16/78

(12) Extract from the Presidential address of Professor Anderson at the UNESCO Seminar on Languages, held at Nuwara Eliya, Ceylon in August 1953. The Writer himself attended the Seminar as a delegate from the then Pakistan.

It is, therefore, evident that a child possesses potentialities for learning more than one language in his infancy, but then these potentialities decline in his childhood, adolescene and maturity owing to the limitations of his environments and physiological changes.

IV.—POSITION OF ARABIC IN A MUSLIM COUNTRY WHERE ARABIC IS NOT THE MOTHER TONGUE OF THE CHILDREN

This is a thorny question. To me, Arabic, the language of the Holy *Qur'an* and the *Sunnah* of the Prophet (s) must not be considered as a foreign language in a Muslim country where Arabic is not the mother tongue of the people. A muslim must read some verses of the Qur'an in his daily, weekly and *'Idain* prayers even though he may not understand a single syllable of them. In a Muslim family before a child begins to learn his mother tongue, he has to learn the *Kalima Tayyiba* : *La Ilaha illa' Allah Muhammadur Rasulullah in Arabic*, "There is none worthy of worship but Allah, Muhammad (s) is the messenger of Allah," and start saying prayers in Arabic at the age of seven. When he attains maturity, he has to understand the meaning of the above-mentioned *Kalima* and perform his obligations according to the *Sharia'* of Islam.

The obvious reason why I bring in the question of the study of Arabic language, is that often our educators express their opinion that in the primary level, children must not be overburdended with the teaching of languages since *they are not capable of learning in their infancy, more than one language i.e.* his mother tongue, but, as we have already seen, it has been proved by experience that children can learn more than three languages in their infancy by pleasurable and cheerful means better than by formal teachings in their boyhood and maturity. "Love the Arabs for three reasons," said the Prophet (s) "for I am an Arab, the Qur'an is in Arabic, and the language of the people of Paradise will be Arabic." (13).

Muslims of non-Arab Countries, therefore, must not look upon Arabic as a foreign language as they do upon English, French, German, etc. which are being taught in their Universities and Institutes of languages for diplomatic services and research in various scientific and cultural fields.

V. IMPORTANCE OF ARABIC LANGUAGE

The importance of Arabic language cannot be overestimated. The great orientalist, Prof. H.A.R. Gibb says in this connection : "In former days, possibly too much attention was given to the past and Arabic was studied too much as a formal philological and scholastic discipline. In our days, Arabic studies have acquired a deeper meaning; they stand now for the appreciation

(13) أحبوا العرب لثلاث لانى عربى والقران عربى ولسان أهل الجنة عربى.

of what Muslim civilization was and is, in all its aspects. No other Islamic language can supply this, not Persian with all its rich literature nor Urdu, nor Turkish for the essential sources (of Islam) lie in Arabic alone. No one can hope to grasp the human endeavour and the great variety of elements that have entered into the making of Muslim Culture, or to comprehened what Muslim culture really is, unless he pursues his quest through the medius of Arabic. (14)

Arabic literature cannot be called a young literature. It is much older than any modern European languages. If we look to the vast field of Arabic literature, produced during the golden age of Islam, we cannot but express with admiration that Arabic literature was mainly responsible for the creation of the European Culture and civilization and for invention of various sciences in the West for which Carra De Vaux, a French Scholar, remarked, that the Arab Muslims "Kept alive the highest intellectual life and the study of science in a period when the Christian West was fighting desperately with barbarism." (15)

Arabic is a language of Literature, administration and Commerce in the Middle Eastern Countries and it is studied by Muslims and non-Muslims all over the world with special interest. It has earned the prestige of an International language along with those of English, French and German.

VI. KINDS OF 'ILM

'Ilm, Science is generally divided into two categories : *'Ilm al Abdan*, science of bodies and *'ilm al-Adyan*, Science of religions. Science of bodies means not only the medical science, but also the sciences of physiology, anatony, physics, chemistry including the natural sciences relating to matter, energy, etc. By *'ilm al-Adyan* is meant the sciences of religion, such as the knowledge of the Holy Qur'an and the *Sunna, Fiqh, Usul* and *Kalam*. In these days by *'ilm al-Adyan* is meant the comparative studies of the revealed religions that preceded Islam. It is now a days a popular subject of study in European and American Universities. It may not be out of place to mention here that the MIT of USA has a Department of Religion where provision has been made for the study of Islam, Chistianity, Buddhist etc. As a matter of fact, it was a Muslim Scholar, namely Abu Mansur Abad al-Qahir (not Abd al-Qadir) b. Tahir b. Muhammad al-Baghdadi (d. 429/1037) who first wrote *Kitab al-Farq bain al-Firaq*. This is a popular book to the Scholars of comparative religion. Abd al-Karim al-Shahrastani (d. 548/1153) is another renowned writer in this field. His book, *Kitab al-Milal wal Nihal* is a valuable contribution to this subject. Ibn Hazm (d. 456/1063) left *al- Fisal fil-Milal wal Ahwa wa'l Nihal* which is also a useful book on this subject.

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(14) See the Preface to Dr. Shaikh Inayetullah's booklet, "Why should we study the Arabic language ? See also al-Islam (Karachi) Vol. II, 19 (1954)

(15) Thomas Arnold, Legacy of Islam P. 377.

he study of comparative religion does not mean a sort of competative study of religions. It does not shake the faith of any believer. It rather strengthens his faith in his own religion and opens his eyes to the gradual development of religious faith of the diverse people in the "unseen power" which ultimately took the shape of one supreme Being, Omnipotent and Omnipresent. Islam believes in co-existence. The Holy Qur'an says : *And revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do (in the world).* (16)

VII. ISLAMIC UNIVERSITIES

In these days we often hear of the establishment of Islamic Universities in Muslim Countries, but this should not mean that the existing Universities are all un-Islamic. Islam does not discard worldy education. We have to combine both the worldy and religious educations in our system of Education as was the practice in early days of Islam when Universities (Dar al-'Ulum) were centered round the mosque. This practice was, later on, imitated by the Christian Community in having Universities centered round the churches. Students and teachers carried on research work in the observatories established within the mosque compound. Even during the British period in India *tibb*, Greek science of medicine was taught in Madrasahs the students of which, after their graduation, faced no difficulties in earning their bread.

To my mind, in all Muslim countries we should decide to have only one system of education with Arabic as a compulsory subject for Muslim children, not speaking Arabic, upto the secondary level and *diniyat*, (Islamic Studies) must form a compulsory subject in all stages of education in Arts, Science, and other technical institutions.

VIII. THE CONCEPT OF EDUCATION IN ISLAM

The concept of education wa developed by the Muslims at a time when the West was sunk into ignorance and barbarism. The modern concept of education, as a matter of fact, is based on what was conceived by the Muslim educators of the past, who according to Quranic conception endeavoured to bring out the natural talents of the children, and develop them to the fullest possible extent so

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(16) ولا تسبتوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم كذلك زينا لكل أمة عملهم ثم الى ربهم مرجعهم فينبئهم بما كانوا يعملون -

as to enable them to lead a happy and pious life, and to contribute some thing substantial to human achievements in the fields of Arts and Science.

The Holy Qur'an says :

And (Allah) hath sent down

To thee the Book and Wisdom

And taught thee what thou knewest not (before) And great is the Grace of Allah. (17)

وانزل اللہ علیک الکتاب والحکمۃ وعلمک مالم تکن تعلم و کان فصل اللہ علیک عظیماً ہ

And similar (favour) Have you already received In that We have sent Among you an Apostle Of your own, rehearsing to you. Our signs, and sanctifying You and instructing you In scripture and Wisdom, And in new knowledge. (18)

کما ارسلنا فیکم رسولا منکم یتلو علیکم ایتنا و یزکیکم ویعلمکم الکتب والحکمۃ ویعلمکم مالم تکونو تعلمون ۔

Allah did Confer A great favour on the Believers when He sent among Them an apostle from among themselves, re'earsing unto them the signs of Allah, sanctifying them And instructing them in scripture and wisdom (19) while, before that, they had been in manifest error. (20)

لقد من اللہ علی المومنین از بعث فیھم رسولا من انفسھم یتلو علیھم ایتہ ویزکیھم یعلمھم الکتب، والحکمۃ و ان کانو امن قبل افی ضل مبین ہ

The foregoing Qur'anic verses clearly indicate that Allah and His Prophets are our real teachers while the Holy Qur'an and the *Sunnah* of the Prophet(s) are the sources from which we derive our guidance. *Ijma* and *Qiyas* deduced from the above two sources, are also counted as the sources of our knowledge.

In the above context we may also cite the Qur'anic verse :

(وعلم ادم الاسماء کلھا) and Allah taught Adam all the names (21) of the universe meaning thereby *haqa'iq al-Ashya*, the realities of things including all ' *Ulum*, sciences which are needed for the development of the self and the human society. Knowledge of languages are also included in the *asma* which must be acquired by a Muslim for studies and research in the Universe. This is why the Prophet(s) said: طلب العلم فریضۃ علی کل مسلم " pursuit of knowledge is incumbent upon every Muslim, " so as to enable him to perform his duties as *Khalifatullah*, Allah's Vicegerent in this world and develop in himself the Divine Attributes like mercy, forgiveness, benevolence etc.

(17) Sura 4/113
(18) Sura 2/151
(19) Here the word *hikma* means the tradition of the Prophet (s)
(20) Sura 3/164
(21) Sura 2/31

IX. EDUCATIONAL WORKSHOPS

In these days we hear of Educational Workshops being set up here and there for training teachers to teach different subjects in Schools, but this idea is not a new one. Ibn Khaldun (d. 809/1406), the father of modern sociology, devoted a full chapter to it in his *Muqaddima* and left valuable observations and instructions for future educators. In his opinion, there is no one fixed methodology to be followed by teachers of all subjects. Every subject needs separate approach for imparting instructions to children, and everybody is not competent to teach. It is a profession which needs training in an Educational workshop like that of handicrafts. A University is judged by its renowned and experienced Professors where students from different countries flock together. (22) 'Allama Burhanuddin al-Zarnuji (d. 600/1203) left *Talim al-Muta'allimin*, a valuable book on education. In his opinion noble intention (*niyya Saliha*) in pursuit of knowledge is necessary for every student. The student's main objective in learning should be to remove his own ignorance, and gain knowledge to educate the ignorant people of his community, since knowledge is the only means by which a nation can thrive and exist with honour and dignity. The students must not learn only for pecuniary gain nor for attaining fame. Further the teachers should love their students and wish good of them. (23).

For improving the power of memory, Zurnuji recommends that a student must lead a pious life, and read the Holy Qur'an by looking at the *Mashaf*. The Prophet(s) instructed his companions to do so and declared that the reading of the Qur'an by looking at it is more meritorious than reciting it from memory. Here Zurnuji narrates a story that once a student came to *Waki* (b. al-Jarrah, a tabi'i) and complained to him of his bad memory whereupon *Waqi* instructed the student to lead a pious life. This very incident has come to us in the following verses :

شكوت الى وكيع سوء حفظى فأرشد نى الى ترك المعاصى
فان الحفظ فضل من الله وفضل الله لا يعطى للعاصى

"I complained to *Waki* 'of my bad memory, and he ordered me to abandon sins;

Because memory is a divine Grace which is not bestowed upon one who commits sins. (24)

X. MUSLIM CONTRIBUTION TO DIFFERENT SCIENCES

Muslim contribution to Philosophy, History, Mathematics, Medicine, astronomy and social sciences etc., is incalculable. Even upto the fifteenth Century, when the West considered philosophy and Science antagonistic to religion, and banned the teachings of Aristotle and Averroes, the Muslim thinkers had already

(22) Muqaddima PP. 255-57.
(23) Zarnuja : Talim al-Muta'allimin PP. 10 & 36.
(24) Zarnuja *op. cit.* P. 41.

harmonised faith with reason by studying Plato, Aristotle, Plotinus, etc. and made possible for the East and the West unhampered development of both faith and reason. The most renowned of these Muslim thinkers were al-Kindi (d. 873 A.D.) Al-Razi (d. 923 A.D.), al-Farabi (d. 950 A.D.), Ibn Miskawaih (d. 1030 A.D.), Ibn Sina (d. 1037), Ibn al-Haitham (d. 1039 A.D.), Ibn Bajja (d. 1138), Ibn Tufail (d. 1185 A.D.) and Ibn Rushd (d. 1198 A.D.).

Muslims rose to the highest pinnacle of civilization and culture by assimilating foreign sciences and culture into Islam. They established renowned Universities and observatories both in the East and the West which attracted the attention of the scholars from the remotest corners of the globe. The works of the Arab Muslim scholars were translated into Latin as those of the Greek had previously been into Arabic. Arab Muslims, in collaboration with non-Muslim Scholars, formed a band of Union, a connecting link between the ancient culture and modern civilization.[25]

In history, we may refer to the monumental works of Ibn Jarir al-Tabari (d. 922 A.D.), al-Masudi (d. 956 A.D.) and Ibn al-Athir (d. 1234 A.D.)

At the beginning of the 9th century A.D. Caliph Mamun (r. 813—33) established *Bait al-Hikma* (Academy of Science) at Baghdad, and employed Scholars including non-Muslim to translate Greek works on Science, medicine, geography etc. into Arabic and thus they became acquainted with the geographical works of Ptolemy for whom tney had a great respect and whose monumental works on geography were greatly valued and appreciated by the Muslims when the Christian world *considered Scientific investigations as the work of the devil.* Ptolemy's geography was translated by Yaqub b. Ishaq al-Kindi before 874 A.D. and by Thabit b. al-Qurra (d. 901 A.D.) with this as a model, the renowed astronomer, al-Khawarizmi (780—850) composed his geography which was accompanied by a map called *Surat al-Ard*, (image of the earth) in the preparations of which a team of 69 scholars besides the author, were employed by Mamun. Al-Masudi is said to have consulted this map in writing his book, Muruj al-Dhahab Wa Maadin al-Jawahir. [26]

Jabir Ibn Hayyan, the father of alchemy who flourished in Kufa about 776 A.D. was the greatest in the field of medieval chemical soience. He is said to have studied under the Umayyad Prince, Khalid b. Yazid b. Mu' awiyah (d. 704) and the sixth Imam, Jafar al-Sadiq of *al-Madina* (*d.* 765).

He acted on the assumption that base metals such as tin, lead and copper could be transmuted into Gold and silver by means of a mysterious substance. He devoted his energy to it and about two centuries after his death, his laboratory

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(25) Legacy of Islam by Arnold & Guillaume. 377.

(26) Thomas Arnold, The Legacy of Islam. P. 84 spp. Hitti, History of the Arabs, pp. 384 spp.

was unearthed in Kufa and in it was found a large piece of Gold. He left several important treatises on alchemy, and Muslim chemists acclaim him as their master in the field of Chemistry. (27)

It is interesting to note that recently in Darmstadt in the Federal Republic of Germany, under the guidance of Professor P. ARMBUSTER, a band of researchers in chemistry after their three hours investigation have been able to convert base metals into Gold by fusing tin and copper nuclei and fulfulled the dream of the Arab al-chemist Jabir b. Hayyan, but, unfortunately, the little quanity of Gold thus produced was destroyed by radioactivity in less then a minute.(28).

Mention may be made of Ibn al-Haitham (d. 430/1039), the greatest Muslim physicist of the Middle ages and the foremost optician of his time who left *Kitab al-Manazir*, a treatise on optics. This treatise was recognised in Europe as the standard book on the subject for about five hundred years. Ibn al-Haitham was welversed in medicine, optics, and other sciences including philosophy. The credit goes to a Pakistani Scholar, Hakim Muhammad Said of "Hamdard National Foundation" of Pakistan who has very ably brought out a precious volume on "Ibn al-Haitham" containing the valuable articles contributed by scholars on the occasion of the celebration of 1000th Anniversary of Ibn al-Haitham held in different cities of Pakistan in the year 1969.

Here I am tempted to quote the views of a non-Muslim scholar who said, "So long as the Muslims kept their eyes open, and devoted themselves to finding truth, they succeeded in making discoveries and inventions and became the masters of the world. The suzerainty of the universe was at their feet. When they neglected knowledge and gave up the study of universe their progress came to a stand still and theirs supremacy declined. (29)

At last, I must refer to the "First Conference on Muslim Education held in Makka al-Mukarrama" in 1397/1977 which made valuable recommendations about the aims and objectives of Muslim Education. I quote below in a nutshell, the aim of education :

"Education (Muslim Education) should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational, self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into th whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the *Quran* and the *Sunnah* and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *Khalifatuallah* to whom Allah has promised the authority of the Universe." (30).

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(27) Hitti History of Arab spp. 380 sp.

(28) *See* Weekly News from the Federal Republic of Germany, Voi. VII, No. 45 Dacca, 12 November, 1980.

(29) Brefault, The Making of Humanity P. 220.

(30) S. N. Atlas & Objection of Islamic Education, P. 158.

XI. CONCLUSION

In conclusion, I must reiterate that in a Muslim country efforts should be made to stop dichotomy in education and follow only one system in which Muslim students must offer Arabic and Islamic Studies, (*Diniyyat*) as compulsory subjects upto the School Final Examination. In the college and the University levels they may offer *any subject of Science or Arts*, but they must have one paper on Islamic Studies, and attend congregational prayers whenever it is time to pray during school period. The teachers must accompany the students to the Mosque or prayer Hall as it may be. The next thing that must be observed is that the children do not get an opportunity to be influenced by foreign ideals. Text books should be selected very carefully. The state should see that obscene literature does not enter into the country. Pornography must be banned by law. Any body found handling such literature must be dealt with severely. The state should also take all precaution in selecting foreign or inland *dramas* for Radio and films for Television so that they may not corrupt our young children. These are a few suggestions which may be considered for imparting Islamic education to our children so that we may attain cultural homogenuity, solidarity and unity among the Muslim *Umma*. and regain the lost heritage of Islam in the field of knowledge and research.

Islam is a way of life. It is not a *dharma* in the ordinary sense of the term with some physical performance of rituals. Every movement of a Muslim is counted as *ibadat*, service to Allah. According to the sayings of the Prophet(s) to put a morsel in the mouth of one's consort is an act of *ibadat*, and to remove a thorn from the public path is also an act of *ibadat*. Similarly all kinds of scientific inventions are also considered as *ibadat* in Islam as long as they are used for the good of mankind and not for their annihilation. For understanding the significance of all these *ibadat*, services we Muslims need knowledge (ilm). Hence, so much stress has been laid in the *Qur'an* and the *Sunnah* to acquire knowledge, and it is through knowledge that the early muslims conquered a great part of the world and spread their culture and civilization not only in the East but also in the West.

The Holy Prophet Muhammad (peace be upon him) after fulfilling his mission as an ideal Messenger of God rose to be the ruler of Arabia and the arbiter of the destines of a nation. So he became at the same time an ideal head of the state. He founded an empire with a religious and political capital and according to Prof. Margoliuth made a nation of them a rallying point in their common religion and therein discovered a bond more permanent than a dynasty (Mohammed and the rise of Islam p. 471). He has however not given any particular direction regarding a certain form of government.

This is because there is no specific directive in the Holy Quran regarding the election of the head of the state nor the formation of a government. Its only instruction is that Muslims should settle their affairs by mutual consultation (XLII, 38) and they should hold fast all together by the rope which Allah stretches out and be not divided among themselves. (III, 103). Our Prophet (peace be upon him) has given instruction about the minutest details of every aspect of life but has left undefined the forms and means of forming a government, *i.e.* he did not leave behind the actual form of any permanent constitution. He was highly sagacious to do so, for it is not necessary that the mode of the government of one country and one time may suit to another country and time. The example of Europe is before us. Even after the trials of various political theories and ideals, a uniform political system acceptable to every country could not be evolved in that country. It is why there exists kingship, parliamentary democracy, presidential system and even dictatorship and communism.

Islam is a world religion, it is meant for all times and for every region of the world. In forming a government its followers have to take into consideration the geographical conditions, the demands and exigencies of time and change of circumstances. It is therefore that during the past fourteen hundred years no such forms could be determined as are to be uniformly adopted in all ages and in all Muslim countries.

The principles *i.e.*, the political ethics for running a government, whatever be its kind, are however very clearly laid down by our Holy Prophet (peace be upon him) which are unalterable and unassailable in all times and in all countries. He bye-passed the Roman, the Iranian, the Sassanian and even the pre-Islamic Arab political concept, of running a government but standardised his own political courts, which are based either on the teachings of the Holy Quran or on his

own practical demonstration of political morals. They can be summarised thus :

1. Sovereignty of a state belongs to God. He is the real sovereign, all others including the head of the State are merely His subjects : The Quran says "To whom belongeth all that is in heaven and earth. Say : To Allah, (VI, 12) ; Allah hath sent you no authority, the command is for none but Allah (XII, 40) ; For Him is the command (XXVIII, 70). Allah is supreme and irresistable. He is the Lord of the heaven and the earth and all between, exalted in might, able to enforce His will (XXXVIII, 65, 66). If God is the sovereign of the State, it means it must functions according to the laws laid down by God in the Holy Quran. Its laws are supreme. No alteration and modification can be made in them. No one is above them.

2. The head of the state is merely the vicegerant of God on earth to judge between men in truth and justice and not to follow the lust of his heart, for it will mislead him from the path of Allah (XXXVIII, 26).

3. The head of the state must have around him consultants of unstinted character and purest morals, for according to the Holy Quran consultative deliberation are absolutely necessary. It means that the head of the state must have a council of adviser. (XLII, 38). The Holy Quran says this also ' if ye differ in anything among yourselves, refer it to Allah and His Apostle ; if ye do believe in Allah and the last Day ; that is best and most suitable for final determination. (IV, 59). It means that if any definite direction regarding the running of the state is not found in the Holy Quran, the Sunnah of the Holy Prophet (peace be upon him) must be taken into consideration.

4. The head of the state must be a man of taqwa. The Quran says' the righteous shall inherit the earth (XXI, 105), but he is subject to Quranic laws like other citizens of the State.

5. The public treasury is not the property of the head of the State. He is entitled to fixed allowance (Sahihi Bukhari, Vol. II, p. 1062, Curzon Press edition Delhi). Its income is to be spent solely for the good of the public and welfare of the State (Al-Ahkam-us-Sultaniya by Abul Hassan Mawardi, p. 235, 1357 A. H. edition).

6. The Islamic state must always aim at evaluating and developing the well-balanced system of social justice in accordance with the laws of God. Justice must be regarded the foundation stone of the state.

The Holy Quran says' Stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others make ye swerve to wrong and depart from justice. Be just, that is next to piety and fear Allah, for Allah is well acquainted with all that ye do (V : 9). In another place it says' And when ye judge, between man and man, that ye judge with justice verily how excellent is the teaching which he giveth. (IV : 58). The Holy Prophet (peace be upon him) has also said that if the man, who has been appointed by God to be the guardian of the people, does not remove unjustice with his good effort, shall not feel the smell of paradise. (Sahihi Bukhari, Vol. II. p. 1058, Curzon Press, Delhi). The Holy Prophet has said this also that the worst ruler is he who is oppressive for his people (Mishkat, p. 313, Ahmadi Press edition). It signifies at the same time that dignity and security of the individual must be guaranteed against all arbitrary encroachment, but it does not mean that the individual is to enjoy freedom of speech and action at the risk of public peace and moral order. Liberty is to be availed within the framework of Quranic fundamentals.

7. Any person has right of uttering truth in the presence of unjust head of the state (Mishkat, p. 314, Ahmadi Press, Delhi edition).

8. The head of the state can not assume the role of a despotic ruler. He can not abrogate the laws formulated by the Holy Prophet (peace be upon him) in the name of God. He has no right to introduce any compulsory taxation. Zakat however is the only compulsory tax. If any tax is needed, people must be asked to subscribe voluntarily if they felt the justice of this taxation.

9. Economic right is to be given to all without any discrimination. The Holy Quran says that nourishing must be given in due proportion in accordance with the needs of those who seek sustenance. (XLI, 10).

10. Wealth must not circulate solely among the rich. (LIX : 7).

11. If non-Muslims pay jizya, they are to be treated equal before the law. They are entitled to enjoy liberty, to preserve their beliefs and maintain their worshiping places. (Futuh-ul-Buldan. p. 70—74, Kitab-ul-Khiraj, Chapter IX, Maqalat-i-Shibli Vol. I p. 188—226). The Holy Quran says' Let the people of the Gospel judge by what Allah hath revealed therein ' (V : 50). It means that they are entitled to enjoy judicial autonomy *i.e.*, they must have their tribunals and own judges to decide their disputes of personal laws, religious differences and other affairs of life (*Vide* also " Introduction to Islam by Dr. Hamidullah, 1974 edition p. 172).

12. War is to be fought against those who fight against Islam or who turn Muslims out of their homelands (LX 8 : 9).

13. During war distinction must be made between belligerants and combatants. Only combatants are to be killed. (LX : 9). Soldiers must not kill minors, women, old, sick and monks. Harmless inmates of domestic seclusion must not be molested. The dwelling of unresisting inhabitants must not be demolished. The means of the subsistence nor the fruit trees, palms and cultivated fields must be destroyed, (II, 205, Abu Daud, Kitab-ul-Jihad, Vol. I p. 352, Kitab-ul-Khiraj, Urdu Translation p. 532).

14. The booty of the war belongs to the state, but it must be distributed, 4|5 of it must go to the fighting forces. (Kitab-ul-Khiraj, Urdu Translation p. 532).

15. Prisoners of war must be well-treated. The Holy Quran says that 'show towards them generosity and make them free by taking ransom from them. (XLVII, 4).

16. A generous peace must be supposed to be a better remedy for aggression than the annhilation of aggressors. The Holy Quran says that 'if the enemy inclines towards peace, do thou also incline towards peace and trust in Allah. (VIII, 61).

These standard principles of political codes, morals and sciences are likely to be admired and eulogised by each and all nations of the world. Our Holy Prophet (peace be upon him) gave instructions to adhere strictly and honestly to these politicial morals. After his demise, his successors *i.e.*, the four arthodox caliphs followed faithfully the form and spirit of these political morals, so their regime is believed to be the noblest in the history of Islam as well as of the world.

The nature of the government of these pious caliphs is worth being studied minutely. Shias claim that the Holy Prophet (peace be upon him) nominated his son-in-law Hadrat Ali as his successor. If it was really so, it means our Prophet (peace be upon him) was not disagreeable to hereditary succession. This hereditary succession gained later on a halo of sanctity in the spiritual organisation of the Shias, for all their Imams succeeded their fathers and their spiritual pontifs remained confined to one and the same family.

The Sunnies claim that the Holy Prophet (peace be upon him) did not nominate any one as his successor, because he did not like to encroach upon the right of his people to elect their own head of the state. So the caliphs after him were duly elected. Was this election according to the instruction of the

Holy Quran or some specific directives of the Holy Prophet (peace be upon him). The answer is in negative. The pious caliphs were of course elected but there was no uniform method in each and all these elections. It took place by nomination as well as by a committee of six persons. It means that the method of election changed according to the changes of circumstances and conditions.

We have to study also what type of government did exist in the time of the glorious caliphate. Some critics say that it was a theocracy because the religious coterie worked it. Others say that it was a totalarian government because once the caliph was elected no power could depose him nor was he bound to accept the advice given by the people. Others are of opinion that it was a democracy in which the will of the people and not their individual votes were given importance. And yet a section of people says that it was not a democracy in the present sense of the term. For in the democracy sovereignty ultimately rests with people in which legislation, its modification, alteration, and even anulment correspond to the changes of the opinion of the people. In the days of the pious caliphate Shari'at and not the opinion of the people was supreme. The same school of thought believes that it was not a theocracy also, for in theocracy of Judaism and Christianity a priestly class exercised an unchecked domination and enforced laws of its own choice in the name of God. Such was not the case of the pious caliphate. It may be called a theo-democracy in which divine democratic government had a popular sovereignty under the suzerainty of God (Political theory of Islam by Maulana Syed A. A. Maududi, Delhi edition, p. 21). Some call this Islamic polity theo-centric. (Gibb: whether Islam, quoted in the Administration of the Sultanate of Delhi by Dr. I. H. Quraishi. p. 43, First edition.

In the present days with the growth of the popularity of socialism, some call this government an Islamic socialism. There is another section of opinion which believes that the pious caliphate was an intermediary between hereditary monarchy and republic for the caliph was elected for the whole life. If the fact of the election makes it resemble, the republic, the duration of power was like that of monarchy. (Introduction to Islam by Dr. Hamidullah, p. 109, 1974 edition).

In fairness it may however be said that the government of the pious caliphs had all the virtues of theocracy, democracy, totalarianism, socialism and monarchy, but it was totally free from all the vices of these forms of government. So it is still regarded the best model of the government.

In spite of all its virtues it did not exist more than thirty years. Why? It is very difficult to give an accurate answer of it. There is had'th that the Holy Prophet (peace be upon him) predicted that after him caliphate would continue for thirty years and after that kingship would follow on. (Mishkat, p. 455, Ahmadi Press Delhi edition). One may or may not believe in authenticity of

this Hadith, but the fact is there that the glorious caliphate ended after thirty years and kingship followed on. If in Islam there was really the concept of political democracy, the actual practice soon became detergent from this theory. Democracy in the présent sense ceased to be a reality after thirty years of the Holy Prophet's death.

The Ommeyades, the Abbasides, the Moors in Spain, the Idrisides of North Africa, the Aghlabides of Sicily, the Fatimides of Egypt, the Seljukides of Central Asia, the Ayubides of the Middle East and Egypt, the Buwayides of Iraq, the Samanides of Tranxonia, the Ghaznavides of Afghanistan, the Sultans of Delhi, the Mughal emperors of India and the Ottoman Turks etc., were all rulers by heridictary succession. Our Prophet (peace be upon him) was not succeeded by any close member of his family, nor the pious caliphs did nominate their sons to be their successors, so one is inclined to believe that in Islamic politics heriditary succession is not valid. If all these heriditary monarchies that came into existence after the pious caliphate are stamped as non-Islamic then what is left there in our political history ? We can not cut them off from the body politics of Islam as a morbid growth.

The heriditary succession was of course there, but in form the throne was elective in the sense that a successor of the deceased ruling head of the state was not recognised as legal heir until the high functionaries of the kingdom, its judiciary, army and civil government took the oath of allegiance by swearing that they would be loyal to him. This was called bait, which meant that the head of the state also pledged himself to govern according to the standard principles and morals laid down by God and the Holy Prophet (peace be upon him). The allegiance of the influential set section of the state meant the allegiance of the populace also. This oath of allegiance gave validity as well as sanctity to the authority of the new head of the state, which was accentuated and repeated in Khutba of Friday prayer. After this, the head of the state was believed to be the defender of faith, protector of the honour of Islam, a warrior against those who act in hostility to Islam, and the supreme administrator of the state. He was bound not to flout the Shara with immunity. So his authority was limited due to the supremacy of Shara. If he grew arrogant towards Islam and Islamic laws, and even if he went against the recognised interpretation of Islamic laws, he did so at the total risk of losing the confidence and trust of the people.

It was due to the conception of the valid and the sanctified character of the Ommeyades and the Abbaside caliphs that heads of different regions solicited from them the consecration of their power. Once gey got it, their authority was legitimised and any apposition or rising against them was regarded illegal and impious. The Tahirides, the Saffarides, the Tulunides, the Ghaznawides, and the Sultan of Delhi took the oath of allegiance for the Abbaside caliphs, and felt themselves their vassals. The Ommeyades of Spain and the Fatimides of Egypt did not however recognise their political authorities and chose to be independent.

The oath of allegiance was sometimes taken by undesirable and violent means. In such a case heriditary succession degenerated of course into biting monarchy, but in most cases the oath of allegiance was a voluntary one. If there was no revolt nor civil war at the accession of a nominated successor, it meant he enjoyed popular confidence and was acceptable to each and all.

It was not primarily necessary that the eldest son of the deceased sovereign would succeed him. Law of prognimature was not recognised. Any one could be nominated T. W. Arnold has pointed out that the direct succession of father and son was so little examplified in actual practice in the case of the first twenty-four caliphs of the Abbaside dynasty that for a period of more than two centuries only six of them were succeeded by a son. When the power of the Abbasides had sunk into insignificance, it became more common for son to succeed father, but throughout the whole period theory was maintained that the office was elective (The Caliphate, by T. W. Arnold p. 22, 23, 1924 edition).

When the reigning monarch did sometimes transfer the sovereign power to a favourite son against the will of his family and the influencial functionaries of the state, there took place war of succession which worked havoc, destruction and disintegration in the realms. He who became victorious in this war, considered the revenue of the state as his earned private property. Such a monarchy was worth being condemned, for public property in Islam is exclusively the property of the state. It is however not fair to say that all the heads of the state squandered public money recklessly in self-gratification without taking into consideration the will and welfare of the people. Even in the reign of despotic rulers the greater part of public money was definitely reserved for administrative machinery, equipment of army, improvement of agriculture, and industry, promotion of learning and literature and construction of roads, canals, mosques, schools and other public buildings etc.

Some ruling heads of the state after taking the oath of allegiance from the people, led very luxurious life caring little for ordinary rules of Islamic morals. The misdeeds of such of monarchs put the people to shame, and they condemned their rule. All the ruling heads of the states were however, not oblivious of the moral code of Islam. Some of them were greatly respected for their devotional lives, religious practices and unaffected piety.

Even those rulers who led objectionable lives did not interfere publicly in the enforcement of Islamic laws by their administrative machinery. Personal laws of the Muslim citizens *viz.* Islamic laws of marriage, divorce, inheritance, morals, ethics, even taxation and penal codes were rigorously enforced. There were separate departments to execute the laws of Shariat and office holders like Shaikh-ul-Islam, Sadr-us-Sudoor, Qadi-ul-Mamalik, Mufti and Muhtasib etc. were duly appointed to look after the working of Islamic laws. Sadr-us-Sudoor

appointed religious Imams and preachers to lead prayers, manage mosques and propagate the teachings of Islam amongst the peoples. He sometimes combined the office of Qadi-ul-Mamalik to decide the cases in accordance with the Islamic laws. In the darbar he sat just close to the head of the state to give him legal advice according to Shariat. The mufti issued decrees in accordance with Islamic laws. The muhtasib besides being custodians of public morals discouraged heresy and waywardness of thinking. He was the protector of the honour of the Islamic tradition. Contravention of Islamic laws was sometimes heavily punished at his recommendations . Religious laws and even in offensive Islamic customs were given due regard. (Al-Ahkam-us-Sultaniah, Chapter XX).

Some of the heads of the state after gaining their elective throne grew sometimes despotic in self-interest and in utter helplessness of the people, but his despotism was practical other than constitutional. In theory he enjoyed no special privilege or immunity. He was subject to the same Quranic laws as was a commoner. He was supposed to be a more protector of the welfare of the people and peace of the state. His military and financial resources made him sometimes absolute and despot, but he had necessarily a council of ministers, advisers and other dignitaries. This council checkmated the madness of his power. Generally he did not grow power-mad. He had to behave like sane and enlightened rulers, because he knew that he will not be tolerated if he did not hold the interest of his people dear to his heart. His despotism was at the same time greatly circumscribed by Islamic laws in theory and by customs in practice. He could rely on the support of the Faithful so long as he ruled according to their will and Islamic laws. The fear of public opinion was a great psychological force to curb the irresponsibility of the head of the state. It was more potent than the written or the constitutional restrictions. If the head of the state was just and benevolent, the influencial group of the people, the army, the jurists, the political thinkers and even the Ulema put their energies, capabilities and technical knowledge at his disposal.

Some of the monarchs in having extraordinary reverence from their nobles, countries and even their people gave in vogue the usage of prostration in their august presence, while sitting on the throne, but this was always resented by the orthodox section. Divine theory of kingship was never accepted by the Muslims. If any Muslim king went beyond the Islamic limit, there was a serious repercussion or even revolt against him.

Generally the people regarded monarchy the symbol of unity, preservation of peace and established government. They did not think resistence of established government conducive to the good of the body politics. They had firm faith that the monarch was the guardian of the peace of the state and custodian of their welfare and prosperity, so they obeyed even the oppressive royal authority. They were always afraid of the horrors of anarchy so they helped

monarchy to become strong, in return of which they expected to get every thing good from it. This passive support of the people was the real strength of a monarch.

At present there is a general craze for democracy. So hereditary succession is not liked but hated. Democracy is not necessarily a success everywhere. Under it sometimes the wisest becomes the foolest and the foolest becomes the wisest. Still it has of course virtues. Similarly hereditary rulers can not be deprived of their great contributions they made to states craftmanship, civilisation, culture and uplift of humanity. If a monarch reigned justly and benevolently according to the will of the people, there is no reason to defame his government un-Islamic only because he held the crown and sceptre as a right of hereditary succession.

Monarchy is getting out of date at present. It is simply a political anathema. It is not likely to flourish anywhere in future, but in the past it was the most popular form of government. Socrates, Plato and Aristotle preached democracy, but it was not a success even in their city states. The Roman empire has glorious records behind it. The Christians are proud of its achievements. Alexander, Hannibal, Caesar, Chengez, Halaku, Timur and Nepolean etc. while being emperors, have no doubt perperated heinous crimes in their wars and battles, but even in modern days the apostles of democracy have committed still more horrible crimes in their wars. In the first world war H. G. Wells writes " that upward of ten millions of people had been actually killed through fighting, another twenty or twenty-five millions had died through the hardship and disorder entailed. Scores of millions were suffering and enfeebled by under-nourishment and misery ". (The Outline of History. p. 1051, November, 1929 edition). In the catastrophe of second world war, Japan was beavily air-bombed and its big cities and industrial centres were destroyed. In the defence of Okinawa alone the Japanese lost one lakh eighteen thousand soldiers. On the 6th August, 1945, an atom bomb was dropped on Hiroshima, where countless number of people were inhumanly killed. Three days later another atom bomb destroyed completely the city of Nagasaki of Japan. Compared to the other countries Russia had to bear the greatest loss during the war. Eight lakh square miles of its territory were devastated by the Nazi invaders and thirty lakhs of its soldiers were killed. Apart from this 2½ crores of Russian citizens were deprived of homes. (Modern Europe up to 1945. Charles Dower Hazen, p. 705 and 709, 1979 edition).

Some will advocate that war is a necessity, then why should the destruction and desolation of war carried in the days of monarchy be condemned.

If studied thoroughly, in the history of Muslim monarchy, if its darker aspects are worth being condemned, its brighter sides are at the same time highly commendable.

During the Ommayeds, the Muslim empire had reached its extremist limit. Edward Gibbon says that under the last of the Ommayeds, the Arabian empire extended two hundred days journey from east to west, from the Confines of Tatary and India to the shores of Atlantic ocean. (History of the Decline and Fall of the Roman Empire, Vol. VI, p. 113, 1855 edition). Among its rulers Omar bin Abdul Aziz was greatly respected for his unaffected piety and unswerving uprightness. J. Wellhausen writes that in every thing he did judgment loomed before his eyes and he was always afraid of coming short of the requirement of God (The Arab Kingdom and its fall p. 268, Karachi edition).

During the heyday of the Abbasides the administrative machinery in its effective distribution of work and control of details can favourably be compared with any modern civilised system. H. G. Wells quoting Sir Mark Sykes says that the gigantic mercantile city of Baghdad was surrounded by huge administrative fortress, wherein every department of state had a properly regulated and well-ordered public office, where schools and colleges abounded; whither philosophers, students, doctors, poets and theologians flocked from all parts of the civilised globe. Outline of History, p. 597). According to the same writer the empire stretched with equal strength and unimpaired control from the Cilician gates to Aden and from Egypt to Central Asia (Ibid). Philip. K. Hitti writes that the Abbaside dynasty acquired a halo in popular imagination and became the most celeberated in the history of Islam (p. 297). Amongst its rulers Harun Rashid's name is still taken with great veneration. Andrew Chrichton writes that Harun Rashid, whose name Eastern romanes has made so familier to Europian ears yielded to none of his predecessors in the fame and splendour of his reign. (History of Arabia, Ancient and Modern, Vol. II. p. 17) Mamun's reign is called the Augustan age of Islam. His reign was permanently noted for intellectual development of the Muslims in all direction of thought. All historians acknowledge that he was unsurpassed in his magnificence but his reign was equally peaceful.

The history of the Muslim rulers of Spain also excites the admiration of historians. Andrew Chrichton writes that in the reign of Abdur Rahman III the greatest sovereign that ever sat on the Moorish throne the revenue was reckoned equivalent to fifty five lakhs pound of sterling money, which at that time exceeded the united income of all western monarchies........Under the Saracens there were eighty great cities, three hundred of the second and third order, besides smaller towns and villages innumerable. Most of these were planted with nurseries of art and industry, which gave an unexampled activity to trade and manufacture. There was scarcely a country in the civilised world to which their traffic did not extend. (History of the Arabs, Ancient and Modern, Vol. II p. 66-67).

Among the Muslim rulers of Spain Hisham was model of virtues. The reign of Abdur Rahman al-Ausat was one of peace, splendour and prosperity. Stanley Lanepoole writes of him that he had brought about such a change in the condition of Spain as the wildest imagination could hardly conjure up........ Never was Cordova so rich and prosperous as under his rule, never was Andulsia so well-cultivated, so beaming with the gifts of nature, brought to perfection by the skill and industry of man ; never was the state so triumphant over disorder or the power of the law more widely felt and respected........ His power, wisdom, and opulence were a byword over Europe and Africa and had even reached to the farthest limit of the Muslim empire............The Moorish historians describe him faithfully as the mildest and most enlightened sovereign that ever ruled a country. His weekness, his generosity and his love of justice became proverbial. None, of his ancestors ever surpassed him in courage in the field and zeal for religion. (The Moors in Spain p. 126—128).

Writing of the rulers of the Seljuq dynasty Gibbon says that Alp Arslan possessed the virtues of a Turk and a Mussalman. His voice and stature commanded the reverence of mankind. About Malik Shah, he writes in the peaceful prosperity of his reign, the cities of Asia were adorned with palaces and hospitals, with new mosques and colleges, few departed from his divan without reward and none without justice. After this he writes that in a period when Europe was plunged in the deepest barbarism, the light and splendour of Asia may be ascribed to the docility rather than the knowledge of the Turkish conquerors. (History of Decline and Fall of Roman Empire, Vol. VI. P. 379—381-382).

Among the Zangi rulers Imad-ud-Din Zangi and Nur-ud-Din Zangi were the most valient defenders of Islam against the Crusaders of the west T. A. Archer and C. L. Kingsford write of them : Zangi was a valiant ruler and able general and a wise statesman. As a ruler his subjects marvelled at his care for all matters, great and small and the unduring activity which seemed to make him know things almost before they happened. There was much of high religious feeling in Nur-ud-Din's character and this feeling permeated his whole life of active warfare against the Christian intruder..........The Mohammadan law as regards food, drink and dress were carefully observed by Nur-ud-Din who unlike previous rulers enforced the same obedience on his subjects. (The Crusades, p. 204, 241).

Among the Ayubide rulers Saladin has evinced a chorus of praise from all European writers. T. A. Archer and C. L. Kingsford write : Saladin had won the respectful admiration of Christian and Muslim alike. Both in history and romance his name has always been coupled with that of his great rival Richard. 'Could each', said Hubert Waltair 'be endowed with the faculties of other, the whole world could not furnish two such princes'. A western legend of somewhat later date is so eminently charateristic of Saladin that it

deserves repetition. When Saladin lay dying he charged his standard-bearer saying 'As thous didst bear my banner in war, bear also my banner after death. And let it be a vile rag, which thous must bear through all Damascus, set upon a lance crying Lo! at his death the lord of the east could take nothing with him save this cloth only. (The Crusade p. 367-368). Philip K. Hitti says that Salah-al-Din was more than a mere warrior and champion of Sunnite Islam. He patronised scholars, encouraged theological studies, built dykes, dug canals and founded schools and mosques..........He himself left on his death forty-seven dirhams and gold piece. Among his people his name with Harun's and Baybars', heads the list of popular favourites to the present day. In Europe he touched the fancy of English ministerls as well as modern novelists and is still considered a paragon of Chivaly (p. 651-52).

Among the Ghaznavides, Sultan Mahmood was another marvel of the history of the Muslims. As a conqueror, Gibbon says he surpassed the limit of the conquests of Alexander. (History of Decline and Fall of Roman Empire Vol. VI, p. 360). As a ruler Mahmood, says Dr. Ishwari Prasad, was a great king..........He was richly endowed with creative genius........He was a greater leader of man, a just and upright ruler according to his own light, an intrepid and gifted soldier, dispenser of justice, a patron of letters and deserves to be ranked among the greatest kings of the world. (History of Medieval India. p. 115, 1933 Edition).

Dr. Ishwari Prasad has extolled Shahab-ud-Din Ghori by quoting Minhaj Siraj the author of Tabqat-i-Nasiri that he bore the character of a just monarch, fearing God and ever having the good of his subjects at heart. (Medieval India p. 162). In estimating the character of Sultan Shams-ud-Din Iltutmish he agrees with the view of Minhaj Siraj that never was a sovereign of such exemplary faith and of such kindness and reverence towards recluses, devotees, divines and doctors of religion and law, from the mother of creation ever enwrapped in swaddling bands of dominion. (ibid. p. 181). About Balban he writes, when he became king he laid himself under a self-denying ordinance and eschewed all pleasure. He practised the observances of the faith like an orthodox Sunni and regularly attended the Friday prayer. A great warrior, ruler and statesman, who saved the infant Muslim state from extinction at a critical time, Balban will remain a great figure in medieval Indian history. (ibid. p. 217). As regards Firoz Shah Tughlaq he writes that according to the Muslim standard Firoz Tughlaq was an ideal king. Orthodox and humane he was deeply selicitous of his subjects and his benevolence extended in a special measure to his co-religionists. (ibid. p. 161).

A. L. Srivastava writes 'By the unanimous consent of historian, contemporary and modern, Babur was one of the most brilliant monarchs of Medieval Asia.' (Mughal Empire, p. 35). R. P. Khosla says that it was fortunate for

the country *i.e.* India that the first six Mughal kings were men of exceptional ability and at the same time of a very high moral calibre. (Mughal kingship and Nobility, p. 23). About Jahangir, Dr. Beni Prasad writes 'From a review of his life as a whole, he comes out a sensible, kind hearted man with strong family affection and unstinted generosity to all with a burning hatred of oppression and passion for justice (History of Jahangir, p. 430). S. R. Sharma writes that the age of Shah Jahan showed much that was glorious and many an unmistakable sign of unique prosperity to justify this period being described as the Golden age of the Empire. (Mughal Empire in India, p. 112). Jadunath Sarkar was a hard-hearted critic of Aurangzeb, still he had to write 'Pure in his domestic relations, simple and abstemious like a hermit, he had a passion for work and hatred for ease and pleasure. (Studies in Mughal India, p. 66).

The glorious achievements of the Ottoman Turks may be realised from the following version of William Miller, who writes in his book 'The Ottoman Empire and its Successors (1801—192).

"The opening of the nineteenth century found the Sultan the possessor of a vast European domain. He held the whole island of Crete from its then capital of Candia; for even the warlike Sphakiotes, long independent, had been forced to pay the capitation tax in 1770. The rest of the modern kingdom of Greece was his, except the Ionian island, and even they for the moment constituted a republic under the joint protection of the Tsar and himself. All the farmer dependencies of the islands on the mainland except Parga were Turkish, having been captured by Ali Pasha of Joannina and then formally handed over to Turkey by the convention of Russia in 1800. All that is known as European Turkey was then part of the Ottoman empire and modern Bulgaria, modern Servia, Albania, Bosnia and the Herzegovina and more than half of the former kingdom of Montenegro were direct possession of the Sultan..........It may be estimated that the Turkish dominions in the Europe in 1801 measured 2,38,000 square miles and 8,000,000 inhabitants. (pp. 15, 16).

Among its ruler Mohammad II gave a death blow to Byzantine empire by wresting Constantinople from it in 1453 after which according to Archer and Kingsford for another two centuries the Turks hung as a storm cloud over Eastern Europe. The Crusade (p. 421).

In the above description of the Muslim sovereigns of various dynasties, opinion of non-Muslims have been deliberately quoted to show that if they have earned admiration and appreciation from hostile non-Muslim historians, we have no appropriate reason to condemn our illustrious sovereigns, of the past on the whimsical pretext that kingship has no place in Islam. It had its place in Islam, and it did glorify the history of Islam. If this glorification is

regarded un-Islamic, we will have nothing to boast of our political achievements. Except for thirty years, there was *de facto* or *dejure* monarchy in the past history of the Muslims, but with an entire disregard of these actual facts of history, our jurist and even conscientious and honest Muslim aspire to establish in all Muslim countries government after the model of the glorious caliphate. Our history shows that it was no where established. It means that it was suitable only for the time it flourished. With the change of time and circumstances it could not be revived. So all that we can say is that the form of the government under the glorious caliphate is highly preferable and commendable but for some or other reasons it could not be conveniently reestablished. So due to political exigencies and demand of time other forms of the government mainly monarchy was accepted and tolerated. If monarchy or even dictatorship works according to the standard principles, norms and ethics laid down by our Holy Prophet (p. b. o.h.), there is no reason to call it non-Islamic.

Are the modern type of party system democracy based on adult franchise or proportionate representation, the system of granting sufferage to women or giving them the right to contest the election for membership of the legislative assemblies and the headship of the state or the practice of attaching more importance to the constitution than the Holy Quran and Sunna etc. etc. in confirmity with the Islamic laws or according to established tradition of the pious caliphate. They are preferable because they are very popular at present and are just according to the demands of time. Likewise monarchy was once very popular form of government, why should it be regarded as a morbid growth in the history of Islam.

My revered teacher late Maulana Syed Sulaiman Nadvi, in his book 'Sirat-un-Nabi' Vol. VII, writes that the present political thinkers have lost themselves in the labyrinth of the outward forms of government. Islam gives importance to its inward essence. It attaches no importance to the modes of franchise, system of electorate and the method of organising the council of advisers nor does it give impetus on their privileges and breach of privileges and freedom of speech etc. It gives all emphasis on the taqva (purity of character) of the head as well as the various functionaries of the state *i.e.* how much they are responsible to God in discharge of their duties and functions. (p. 191).

Dr. Hamidullah, *ex*-professor of International Law in Paris University says very emphatically that the Quran speeks of Kings, both good and bad and never refers to other forms of government such as republic..............Islam attaches no importance to the external form of government, it is satisfied if the well-being of man in both the world is aimed at and the divine law applied. Thus the constitutional question takes a secondary place and a republic, a monarchy, and joint rule among other forms are all valid in the Islamic community. **(Introduction to Islam, p. 109, 113, 1974 edition).**

REVERSION TO ISLAMIC SHARIAH: THE ONLY WAY TO SAVE THE CONTRIBUTION OF ISLAM TOWARDS THE DEVELOPMENT OF SOCIAL INSTITUTIONS OF THE MUSLIM COMMUNITIES IN THE PHILIPPINES

ALHAMDU LILLAHI LAZI ARSALA RASULAHO BIL HODA WA DIN-EL-HAQ LIYUZHIRAHO ALA DINI KULLIMI WA LAO KARIHAL MUSHRIQUN ; WA SALATULLAHI WA SALAMOHO ALA SAIDIL MURSALIN WA ALA ALIHI WA ASHABIHI AZMAIN.

I. INTRODUCTION

A. Preliminary Statement

The essential difference between Islam and other religions lies in the basic nature of Islam as a *Din*, for while other religions concern themselves with systems of approach to the Deity, Islam as a *Din* does not only concern itself with such basic elements of religion but also includes the establishment of a complete system of life while on earth, which, in itself, is the most valid approach to the Deity. Thus, in the words of the late Malik Faizal bin Abdel Aziz to the pilgrims to Mecca in 1963 :

> " If we want to return to our former glory and gather our strength to carry out our obligations we must revert to our religious principles, or, to be more exact, to the religious ways of life of our ancestors and that of our Prophet.
>
> " Our religion covers all mankind's needs in terms of justice, equality, security and teachings of personal behaviour.
>
> " Whoever says that the religion of Islam is an obstacle to progress and modernism is as completely wrong as he is stubborn and arrogant, as we are able to prove from the Holy Qur'an. ".

Indeed, Islam is not a mere creed, nor does it merely represent symbolically as edification of souls or a refinement and training of human virtues but it is rather a harmonious whole that embraces all of those and many others besides, including a just human system, a well balance social organization, codes of civil, criminal as well as international law, philosophical outlook upon life along a system of physical instructions, all of them flowing from the same fundamental creed of Islam and its moral and spiritual temperament.

While other socio-political systems of the world tried to invent and evolve by means of the interplay of human engenuity, different theories, sysetms and philosophy of socio-political rules on human conduct governing society, Islam

in its incipience had the complete system not from the imagination and vision of the human mind, but from the Supreme Mind that did not only create but has determined the unalterable law of the Universe including human society. This we call the *Shari'ah*, The return to it, in the language of the late King Faizal, is the only way to return to our former glory :

> "What does man aspire to ? He want the 'good'. It is there in the Islamic Shari'ah. He wants justice. It is there in the Islamic Shari'ah. He want security. It is there also. Man wants freedom. It is there. He wants advancement. It is there. He wants progress. It is there. He want propagation of science. It is there. Everything is there, inscribe in the Islamic Shari'ah."

In short, Islam means liberation from all sorts of slavery such as may inhibit the progress of humanity or may not allow it to follow the path of virtue and goodness. It means man's freedom from 'dictators' who enslave him by force or fear, make him do what is wrong and deprive him of his dignity, honor, property or even life. Islam liberates man from such tyranny by revealing to him that all authority vests in Allah and Allah alone ; the Real Sovereign.

All men are His born subjects and as such He alone controls their destinies, none of them having the power to benefit aught or even avert any distress from his own self contrary to or independent of His Divine Will. All men shall be presented before Him on the Day of Judgement to account for their performance in this life. Thus, Islam brings to man freedom from fear or oppression inflicted on him by men like himself, who are in reality as helpless as he, and who are no less subject to the Dominant will of God Almighty than himself is.

Further, it is a great blessing of Islam that it taught man to fight tyranny and oppression bravely rather than cringe before them in object servitude. Says the Holy Qur'an :

> "Say : If your fathers, and your sons, and your brethren, and your wives, and your tribes, and the wealth you have acquired, and merchandise for which you fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His Messenger and striving in His Way : then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk." (9 : 24).

B. Statement of the Problems

Today, the Muslim World, almost without exception, has abandoned the *Shari'ah* due to various causes, the most impulsive of which is the Euro-American (or western colonialism and imperialism) and the neo-imperialism and hegemony of Marxist Socialism. There has not been, as a matter of fact, any portion of the Muslim World that has not, in one way or another, been exposed and subjected to these two types of human plaques.

The motivation of colonialism and imperialism *vis-a-vis* Islam, as plainly demonstrated by the Crusades of the Middle Ages, has been articulated in the modern times by Mr. Gladstone, the Prime Minister of the United Kingdom, who, in a debate regarding the British colonial policies, stood before the House of Commons and, dramatically holding the Holy Qur'an in his hand, shouted : " So long as the Egyptians have got this book with them, we will never be able to enjoy quite or peace in that land. "

It is therefore, plain and incontrovertible that the purpose of the Imperialists and Colonialists whether of the " West " or the " East "in subjugating the Muslim World is to suppress Islam and the Islamic way of life. The historic pronouncement of Lord Allanby on the occupation of Jerusalem in the First World War : " Now have the crusaders come to an end. " is a graphic example of the motivating sentiment of the western colonialists and imperialists.

II. THE CASE OF THE MUSLIMS OF THE PHILIPPINES

A. The Philippines

Geography

The Philippines was, and still is, the theatre of one of the longest and tragic religious conflicts in history between Islam and Christianity. Formerly a colony of Spain, later ceded to the United States of America by the Treaty of Paris of December 10, 1898, it is composed of a cluster of more than 7,000 islands geographically forming an archipelago. It is located north of Indonesia and southeast of mainland Asia. Slightly north of the equator and completely surrounded by water, it is bounded on the north by the north China Sea ; on the east by the western limits of the Pacific Ocean ; on the south by the Celebes Sea, and on the west by the China Sea.

Its tropical climate consists of two seasons—the " dry " and the " wet " with a year-round cyclical occurrence of rain. A portion of the aechipelago is within the so-called " typhoon belt where the incidence of destructive storms is not unusal during the wet season which usually take place between May and December.

Its total land area amounts to over 114,000 square miles within which are fertile valleys and lush forests. Beneath its surface are rich mineral deposits while the inland waters are abundant with marine products. It is suspected that under its bosom are rich oil deposits and rare minerals, like uranium. A small percentage of its economic potentials has been tapped, as the archipelago is still among the underdeveloped countries of the world.

Its People

As to when the country has been originally peopled has not been pin-pointed but prevailing theory indicates that the *Aetas* are the indigenous inhibitants of this archipelago. Small in stature, dark complexion and kinky haired, the Aeta is believed to belong ethnically to the Negroid race. The dominant overwhelming inhabitants, however, belong to the Indo-Malayo-Polynesian race. They came to migrate to these islands in several waves which anthropological and archaeological studies traced not more than three millenniums back.

With a high proliferation rate, the present population is estimated to be over 40 million, divided into 87 ethnolinguistic groups, scattered over all the habitable islands of the archipelago. The islands had been conveniently divided into three main regions by sociologists and geographers, namely : Luzon at the northern portion of the country, composing of Luzon, the biggest island in the Archipelago ; the Batanes group, the island of Mindoro, Catanduanes, Marinduque, Masbate, Corregidor, and hundreds of smaller islands. Within this region are scores of tribes and linguistic groups consisting of the Ilocanos, the Ibanags, the Apayaos, the Kalingas, the Ifugaos, the Bengguests, the Gadangs, the Ilongots, the Pangasinans, the Zambals—all belonging to the Ilocos strain—the Kapangpangans, the Tagalogs, the Bicolanos, the Dumagats, the Mandayas, the Mangyans, and score of smaller linguistic sub-groups.

The next is the *Visayan Region*, located in central Philippines, consisting of the sizeable islands of Panay, Negros, Samar, Leyte, Cebu, Bohol, Romblon, Tablas, Siquijor, and thousands of smaller ones. Linguistically, the people of this area are classified into Sugbuanons or Cebuanons, Hiligayons or Ilongos, and Samarenos or Waray-Waray.

The third region is the *Mindanao-Sulu-Palawan Region*, composing of the second biggest island of the archipelago, named Mindanao, and the islands of Palawan, Basilan, Camiguin, Dinagat, the Sulu Archipelago which includes the Tawi-Tawi group, and thousands of islets spread in the Philippine South. Linguistically, this region is inhabited by Ilanon, Magindanaos, Maranaos, Tausogs, Samals, Yakans, Subanons, Manobos, Higaonons, Kalagans, Tirurays, Bagobos, Tagabilis, Tagakaolos, the Bilaans, Kolibogans, Bajaos, and scores of other minor sub-groups.

The Religions

Religiously there are two main religions in the Archipelago—Christianity and Islam. The Christians compose the overwhelming majority of the population, while the Muslims make up about 10 to 15 per cent of the whole.

Prior to the advent of Islam, the Indo-Malayo-Polnesian migrants to this country had no formal religious beliefs except possibly a very primitive form of animism, and were settled in wherever of the islands they landed upon. The many groups of migrants that arrived, resulted to the formation of many tribal groups but the first conceptual term used to refer to the various independent political units was *barangay*, as they reached these shores by boats—the prevalent means of overseas travel at the time—called barangay.

With animism as the first religious concept of the natives centuries back, signs of this animistic belief are still apparent among tribes in the interior and mountainous regions of the country. The second religious consciousness that influenced them must have been Hinduism and Buddhism which the migrants brought in from the mainland Asia and Indonesian islands from where they came. Findings of anthropologists and sociologists show traces of this influence from many of the prevailing customs and traditions among the Christian and Muslim populace.

B. The Coming of Islam

About the later part of the 12th century of the Christian era, Islam came to this part of the world and became the first religion that took a permanent foothold on the various settlements carving a profound influence on their culture. While quite a number of theories expound on how Islam came to this archipelago, all of which are plausible, one thing definite is that Islam penetrated its length and breadth by peaceful means, leaving very noticeable traces of its influence even among the segment of the population that no longer profess it today.

The coming of Islam to the Philippines is not only an important chapter but a pivotal point also in the spread of the Islamic Faith in Southeast Asia. Islam came through the trade routes well known from the 10th century up to the beginning of the 16th. By then the international trade from Morocco to China was practically dominated by Muslim Arabs, Persians, Hindus, and others. The penetration of Islam to Southeast Asia was almost imperceptible—expanding slowly until the end of the 13th century and accelerated by other important complementary factors.

Islam jumped to the Philippines at the close of the 13th century as an incidence of its expansion to the lands of the Malays in Southeast Asia, long before the Spanish colonizer Ferdinand Magellan arrived in the archipelago at the beginning of the 16th century and made the first attempt to bring Christianity to these shores.

Muslim travellers with commercial and religious motives brought Islam. The noted Muslim historian, Dr. Cezar Adib Majul, of the University of the Philippines, describes this historical phenomenon in his book *Muslims in the Philippines* :

> " The coming of Islam to the Philippines was an instance of its spread in the lands of the Malays in Southeast Asia, it came through the trade routes and, in general, it first secured its foothold in the lands farther west, that is, in those islands closer to the older centers of Islam. Muslim traders were found in most of the Malayan islands and by the end of the thirteen century C.E. there was already a Muslim principality in the north of Sumatra. By the fourteenth century other principalities in Sumatra and possibly some in Java had Muslims rulers or petty Chiefs. On the basis of Archaeological evidence as well as data from the *tarsilas* or *salsilas*, it can now be said with some accuracy that by the end of the thirteenth century, that is, contemporaneous with the establishment of a Muslim principality in the north Sumatra, there was already a settlement or colony of foreign Muslims in the island of Jolo (principal island of the Sulu group). To this stage belongs *Tuhan Muqbalo* (or Maqbalo) who died and was buried in Sulu in 1310. Maqbalo was a foreign Muslim, although it is not presently known whether he was an Arab, a Persian, or an Indian. His grave is still found in Bud Dato, a few mile close to Jolo. To this stage also belongs *Tuan Masha'ika* (more correctly Mashayik, a plural of ' shaik ') mentioned in the Sulu Geneology and who is asserted to have left a few Muslim descendants as judged by their names.
>
> " About two generations after the demise of Tuan Mashayik, Sulu witnessed the coming of the Muslims ' missionaries ' as a part of the movement that covered Java and the north of Borneo. Many of these missionaries were, if not Sufis, at least influenced by Sufism. Their being called ' auliya ' and the attribution of ' magical ' power to them support this contention. It is well known that the fall of Baghdad to the Mongols in 1258 led to an influx of many Muslim savants and mystics to Iran and India from where they or their discipal departed for Malayan lands. To this stage of the coming of the missionaries belongs the fabled *Karim ul-Makhdum.* Probably various *makhdum* landed on Sulu shores. This might explain why various places in Sulu claim the grave of Makhdum. To be expected is that the descendants of foreign Muslims who settled in Sulu must have aided the endeavours of the Makhdum. At least their settlements must have provided a base for the activities of the missionaries. By the middle of the fifteenth century, the inhabitants of

the Buansa in Jolo island must have been Islamized to the extent that they were willing to accept the establishment of a sultanate. The first Sulu Sultan was the Shariful Hashim whose grave is still found in one of the slopes of Mt. Tumatangis, near Buasna. The Sulu sultanate represented one of the first centralized and most sophisticated political institutions established in the Philippine Archipelago. In time, the domains of the Sulu Sultans extended not only the whole of the Sulu Archipelago but also to points in Zamboanga.

It was during the rule of the first sultan that *madrasahs* are established and element of the *Shari'ah* applied. It was probably during the reign of Sultan Bulkeiah of Brunei, around 1500, that a Bornean settlement was established closed to the mounth of the Pasig River in the area now occupied by Fort Santiago (*i.e.* in Manila). As well as well known, Sultan Bulkeiah was married to a Sulu princess and the Brunei and Sulu royal houses were closely related. Thus, it can also be said that the rulers in the Borneo settlement in the Pasig were related to the Sulu royal family."

From the moment Islam reached the Philippines shores it had progressively spread and gain acceptance among the natives of the Archipelago, from the farthest north to the farthest south, such that about the close of the 16th century, when Christianity reach these islands, there were already in existence three enlightened and progressive Muslim Kingdoms or sultanates and several other minor principalities. Prominent among them, at the period, were : The *Sultan of Sulu* whose territory covered the whole of Sulu Archipelago and the islands of Basilan and Palawan : the Sultanate of *Maguindanao* whose territory embraced the whole island of Mindanao including the smaller islands clustered around it, whose influenced reached most of the islands of Visayan group as most of the inhabitants of the later were paying their allegiance and tribute to this sultanate ; The *Kingdom of Maynilad* with seat of government in the present capital city of Manila and its influence included almost the whole Luzon island, particularly its central section, and the neighboring island of Mindoro. At that period there were several other principalities of minor importance as these were not yet properly developed but had already been exercising profound influence in other parts of the Archipelago.

Islam came with the Arabic alphabet, along with many civilizing factors. However, many pre-Islamic customs and traditions, especially its element not clearly contrary to Islam, continue to exist. But the right monotheism of Islam vanished the old divinities and spirits, for it inculcate a sense of religious discipline among the people. It furthered served to moderate social differences

and tensions between rulers and ruled by principle of its demorcatic and fraternal influence. It increase the sense of moral worth of those who embraced the faith and gave them a new ethical outlook on life, society and nature. It imparted among the people the sense of belonging as a part of a wider religious community whose glories, achievements and travails became part of their own. Their written histories attempted to demonstrate their links with other Muslim in the older centres of Islam.

This is briefly but beautifully stated by T.J.S. George a non-Muslim in his book Revolt in Mindanao—The Rise of Islam in Philippine Politics :

> " The Islamic period was the longest, stretching from about the thirteenth century to the sixteenth and beyond. It was nowhere as aggressive or all-encompassing as the periods that followed, but in those areas where it took root, its qualitative hold on the people was to prove unshakeable. The nature of this hold and its cultural psychological consequences became in due course important ingredients of the Mindanao convulsion. "

> " As an ideology, Islam showed pre-nationalistic understones, thus reinforcing, not threatening, the local population's well developed spirit of independence. It was of the people, for the people. Those who embraced it gained patriotic nations and stimulations largely denied by the faith the Spaniards subsequently imposed from above. "

> " Muslims achieved a sense of indentity which Catholics did not. In fact, the Catholics lost theirs because they were consciously Hispanized ; the Muslims were never Arabized. Islam did not disrupt the indigenous forces at play. It did not denationalized its adherents. . . . . ".

C. Spanish Colonialism—1565—1898

When the Spaniards under Legaspi came to the Philippines Archipelago in 1565, Islam was then slowly but surely gaining grounds in the Islands. During this time, the sultanate of Sulu, Maguindanao, and Buayan were well estabilshed and growing. Manila (in Luzon) was a small Muslim principality with its ruling family married into the Brunei royal family. Muslim deitary and social laws were already being evinced in various settlement in Manila Bay to the extent that the Spaniards initially called all their inhabitans " Moros ". The coming of the Spaniards to be followed later on by the Dutch and British, signified the steady penetration and predominance of western imperialism and colonialism

as well as the introduction of Christian ideas and beliefs, in Malaysia. In the same manner, the struggle of the Muslims in the Philippines against the Spaniards signified part of the wider struggle of the Malaysian Muslim against western imperialism and colonialism and the Muslim struggle in the Philippines cannot be viewed as an isolated phenomenon if it is to be fully understood in its historical perspective. It is significant only when viewed as part and parcel of a wider struggle of Muslim people all over the Southeast Asia against westerners.

However, as history inform us, the coming of the Spaniards spelled out the end of the Muslim principality in Manila, the elimination of Muslim settlements in Mindoro, and the containment of Bornean Muslim missionary activities in Batangas. From then on, the fortresses of Islam in the Philippines would be confined to Mindanao, Sulu and Palawan.

It is with pride that Muslims can now say that during the Spanish presence in the Philippines for more than three haundred years, most of those fortresses stood fast. It is another source of pride for them to know that while these fortresses stood fast up to the end of the last century, the Malay Peninsula had already fallen into British hands while practically the whole of the Indonesian islands were under the firm control of the Dutch. It was not that the Spaniards did not do their best in the Philippine South or that they did not care. The fact is that Spain did not spare men and resources to subjugate the Muslims :

The ferocity of their efforts and deviltry of their motivation can be gleaned from the following instruction of a Spanish Governor-General to the Captain of the expeditionary force sent to subjugate the Muslims :

> " You shall order that there be not among them any more preachers of the sect of Mohammed since it is evil and that of the Christian alone is good.
>
> " And because, for a short time since, the Lords of Mindanao has been deceived by preachers of Burney (Borneo), and the people become Moros, you shall tell them that out object is that they shall be converted to Cristianity, and that they must grant a safe place where the law of Christianity be preached and the natives may hear the preaching and be converted without risk or harm from the chiefs.
>
> " And you shall try to ascertain who are the preachers of the sect of Mohammed and to seize and bring them before me.
>
> " And you shall burn or tear down the house where the evil doctrine is preached.
>
> " And you shall order that it not be rebuilt. "

In the first two decades of the seventeenth century, most of the non-muslim settlements and barangays in the Philippine Archipelago had fallen to Spanish arms ; but the numerous expeditions to the Muslim lands in the South had utterly failed.

Except the regions of Mindanao, Sulu and Palawan in southern part of the Archipelago, it did not take the Spanish conquerors more than four decades after their arrival to conquer the whole of the northern regions of the country. They consolidated these areas under their administrative control and eliminated all the religious persuasions and supplanted the Roman Catholic beliefs in the later's place. All these were done mostly by the use of force. The Spanish conquerors did not tolerate any other religion in the area they have conquered.

D. American Rule—1898—1946

At the close of the nineteenth century the United States of America, herself having just shed off the shackles of colonialism and known as a paladin of the western concept of democracy and human liberty, and who was at the time engaged in a war with Spain, ostensibly to liberate the people of Cuba from colonial rule, took over the Philippines from Spain as a booty in that war. This started the United States as an imperialist and colonialist. Surprisingly, the "booty" included the southern part of the Archipelago, constituting of the islands now known as Mindanao, Basilan, Palawan, and the Sulu archipelago—which had never been conquered by Spain. By what right or doctrine of international law Spain based her right to cede, and for the United Stated to accept this area, is up to this time unexplained. Nevertheless, the United States took possession of this country including the regions peopled by the Muslims. This unique turn of fate placed these Islands ruled by Muslims along with the rest of the Philippine Archipelago in one administrative control.

To the Muslim of Southern Philippines who remained unconquered by Spain through the centuries, it was like the proverbial leap "from the frying pen to the fire". At the start the Muslims did not take the American differently from the Spaniards. They fought, and fought hard. At the time, one American General reported :

> "The fiercest battle ever fought in the Fil-American War was fought in *cotas* Pandang Carbala and Maliwanag at Bayang, in the southern part of Lanao (Mindanao) where pitched battles took place between the American soldiers, armed with modern weapons, and the Muslim defenders, armed with ancient muskets, kris and other bladed weapons, lasting for seven days, resulting in big causalties in both sides.".

As to how hardy were the Muslims, General John J. Pershing made this description :

> " The nature of the native Joloano Moro is such that he is not over-awed or impressed by an overwhelming forces. If he takes a notion to fight, he will fight regardless of the number of men he thinks are brought against him. You cannot bluff him.... "

Wherever they went, the American found the same opposition from Muslims——in the islands or seas of Sulu, in the valleys of Cotabato or in the hills of Lanao—and saw them fighting hard, such that an American writer of note wrote :

> " When we consider the fact that the Moros not only had never heared of the Treaty of Paris but were in total ignorance that any such country as the United States existed, we can understand the proopt nature of their resistance. They were logically unable to understand why a nation who had never subjected them had the right to cede their territory over to another power. "

But the Americans were of a different type of imperialist from the Spaniards. The Spanish Government closely coordinated with the Catholic missionaries and relied on their armed forces in their attempts to conquer and christianize the Muslims. That was met with even greater ferocity as it influenced the spirit of *jihad* to the Muslims, which enable them to resist successfully a more superior enemy forces for an unbelievable length of time—over four centuries of mortal combat. The American imperialists, however, applied a different persuasions. Rarely resorting to force, they proclaimed : " We come not to conquer but to liberate. " What a paradox !

This paradox was mockingly and vividly demonstrated by William Jenning Bryan, who had lost to Mckinley, the U.S. President at the time of annexation, in this statement quoted by T. J. S. George in page 56 of his book Revolt in Mindanao : " When the desire to steal becomes uncontrollable in an individual he is declared Kleptomania and is sent to an assylum ; when the desire to grab lands becomes uncontrollable in a nation we are told that the currents of destiny are flowing through the hearts of men.

The above statement was given by Mr. Bryan after Mckinley made public his pronouncement annexing the Philippines which reads in part :

> " ....and (4) that there was nothing left for us to do but to take them all (the people of the Philippines), and to educate the Filipinos, and uplift and civilize and Christianize them (including the Muslims), and by God's grace do the very best we could do for them as our fellowmen for whom Christ also died. "

Unaware of the imperceptible method of American imperialism, the Muslims of the Southern Philippines suffered the loss of both their identity and their sovereignty which they had successfully maintained throughout the centuries of gigantic Spanish efforts of colonialization and repression. Before the Muslims could awaken, they were drawn into the whirlpool of American sovereign rule.

E. Under the Independent Philippines —1946

The United States granted independence to the Philippines on July 4, 1946. To the Muslims of Southern Philippines it was a mere change of masters. There were no change at all of any of the policies adopted during the colonial days directed towards the liquadation of Islam in the country. The same anti-Islamic forces existed. If at all there was a transformation, it was only towards the worse because by now a more lethal anti-Islamic conspirator—international Zionism——came into being and joined those already on the warpath. Meanwhile, the influence of the different Christian missions, particularly the Catholic Church, on the government policies became even more powerful. This appeared evident in the political, economic, cultural and educational fields.

The picture of the Muslims position in the Society after independence could be better understood as pictured by Mr. George in his book referred to above and quoted hereunder :

> " Countries newly emerging into independence usually make a clean break with the policies and attitudes of their colonial past. In the Philippines there was an unfortunate continuity.
>
> " Indeed, the appurtenances of authority changed. The motivations of the new national leaders were vastly different, too, from those of the colonial rulers they replaced. For the first time in four centuries, Filipinos were governing Filipinos.
>
> " But the new leaders also happened to be products of the cultural metamorphosis that had taken place during those long centuries. First Hispanized and then Americanized, their perceptions were often indistinguishable from those of the colonizing powers. For the Muslim south the consequences of this predilection were especially disastrous. They brought Mindanao's religious pot to the boil. "

III. CONSPIRACY OF ANTI-ISLAMIC FORCES TO LIQUADATE ISLAM IN THE PHILIPPINES

A. The Present Crisis

About the middle of the century the Muslims of the Philippines were almost at the brink of religious annihilation. To sweep away Islam from this area, the anti-Islamic forces had only to excute the *coup de grace*. Only a very few of them retained, at the time, true Islamic consciousness. Yet, of

these few, it is not known just how many of them realized at that time their precarious situation. Only God Almighty knows, but it could have been that none of them was fully aware of the grave danger that threatened their very existence as Muslims of the Philippines.

Unexpectedly, a seemingly unimportant visit to the Philippines was made by a Muslim religious personality, Maulana Abdel Aleem Siddique of Pakistan, accompanied by his assistant, Dr. Fazlul Rahman Ansari. It is still a sort of mystery as to why of all nations of the world they chose to come to the Philippines, which was then still bearing the ravages of war. As why the trip had been made at the very opportune time when the Philippine Muslims, silent in their isolation and perhaps totally unaware, vitally needed an awakening call—likewise could not definitely be ascertained at this writing. It can only by accepted as a Mercy from the All-Merciful God that guide and controls the destiny of man and nations. But one thing definite was that it jolted most of the Philippine Muslims, especially the younger sets, in the realization of the state of their very weak position. As the situation developed on both Muslims and Christian camps through the years, the significance of this brief but Divinely—inspired visit rose in greatness in the hearts of Filipino Muslims.

B. The Anti-Islamic Forces

The re-awakening of the Muslims of the Philippines had been keenly followed by the anti-Islamic forces that when they saw its tremendous progress they assumed a more positive and repressive type of reaction—more vehement and brutally genocidal than the methods utilized by the Spaniards centuries ago.

The first sign of this reaction was an official visit by the Pope in 1970 on the pretext of inaugurating the Asian Bishops Conference held on the occasion of the "400th Anniversary of the Christianization of the Philippines." This was followed by the organization of several pressure groups, religious and otherwise, both among the Christian segment and the still un-aware groups of the Muslims, all with a purpose aimed at putting more impetus to liquadate Islam in this country.

The most militant, active and pernicious among these groups is an organization called *Ilaga, a* para-military band organized ostensibly to protect Christians settlers in Mindanao in early 1970's. This was slightly taken at the start of their emergence as the people were told that the *Ilaga* were mere "outlaw bands". But as their depredations spread, their objectives became apparent and their supporters were unmasked. Their numerous size was shown by the fact that they spread and operated in a very wide area, and at times, attacked simultaneously. That their logistic seemed inexhaustible, demonstrated that they were supported by no less that a state government. Their methods were

dastardly sadistic, to say the least. Burning indiscriminately especially mosques, *madrasahs* and Muslim dwellings ; killing even old men, women, and children in most inhuman manner, looting especially work animals and other instruments of livelihood, are just few of their standard operating patterns.

The extent of death and destruction wrought cannot be determined only in terms of persons killed, maimed or injured, which has ran into thousands ; nor by the religious institutions and Muslims domiciles burned or destroyed, which has amounted to several thousands ; nor yet by the families rendered homeless, driven to refugee camps or other places but dispossessed of ancestral landholdings, which runs to hundreds of thousands of men, womens and childrens ; nor yet by the extent of acreaged abandoned—which were their ancestral communities and farms—conservatively estimated to run to several million hectares. This is appalling by any standard but if one looks beyond the prism of human sufferings and tragedy and search for the objective of the anti-Islamic forces in the Philippines, then and only then will dawn the tragic realization that this can be the *coup de grace* to wipe out Islam in this area—if there be one, Allah forbids.

It would take more many pages to reproduce in this paper the whole picture of the prevailing conditions of the present Muslim-Christian conflict in the Philippines ; a chronicle of the struggle in the defence of Islam in this land ; the day-to-day count of the Muslim dead, mosques and *madrasahs* burned, homes and ancestral Muslim communities abandoned now occupied by the people desired by the anti-Islamic forces.

The incidents of massacre of Muslims by these consiprators first came into the limelight when one morning in March, 1968 a young man was found afloat on a piece of wood in the Manila Bay. It is quite a miracle that he survived not only after hours in the shark infested waters, but even from the now-famous Jabidah Massacre of his fellow Muslim trainees at Corregidor Island by their Philippine Army trainers. This gruesome discovery triggered congressional investigations called upon by the raised voices of the few Muslim members of the Philippine Congress. But while it was established that the ill-fated young Muslims were recruited from Sulu and were being trained to undertake military operations against their brother Muslims in Sabah, Malaysia—possibly to touch-off a fratricidal war between Muslims—the male—factors were ultimately acquitted in a sham military court proceeding.

More massacres were reported as the *Ilaga* rampaged in the years 1970, 1971 and 1972 when Martial Law was proclaimed in the Philippines. In fact, the confrontation between these two religious communities was conveniently made as one of the rationale for the proclamation. But the resultant effect of this Martial Law Regime curtailed most of the activities of the Islamic movements established in this country, and in some cases were even completely suppressed.

Another sad commentary is that, through dubious and guile means the Christian churches, with aid—open and concealed—of the government instrumentalities, succeeded in organizing some Muslim (either aware or otherwise, but of various motivations) who are becoming effective instruments for the achievement of the objectives of the anti-Islamic forces. It seems unbelievable, but this is true. Up to this writing, several organizations in the country has been established all in the name of Islam but are mostly utilized to counteract the genuine Islamic movements and organizations. As recent as February 5, 1976 an alleged Resolution sponsored by *Ulama* group has been presented to the Government—stating that *religion is not involved in the Mindanao Conflict*. This was timed at the occasion of the Manila meeting of the UNCTAD Ministerial Conference and the forthcoming Bali Summit talks of the ASEAN.

IV. CONSEQUENCE OF COLONIALISM

The different colonial rule destroyed the old Muslim states, deprived the Muslims of their rich lands, took over their religious trusts and trifled with their lives, honor and property. But for more deadly for the Muslims than any of these inequities was the destruction of the old educational systems and its replacement by a new system of education based upon entirely different moral values and cultural norms. By means of this now intellectual instrument they seek to alienate the future generations of Muslims from their past and ensure that they would treat themselves with contempt, feel ashamed of their own history and traditions, disdain their own culture as being "out of date and retrogressive," and reject their own distinctive system of life as "impracticable." The new education seeks to inculcate in the future generations of Muslims the belief that all knowledge, culture and morality belong to the Euro-American civilization and that the ideal conception of humanity was that of the West. To the new generations of Muslims this amounts to a most thorough "brainwash".

Naturally, the policy was one of deriding Islamic laws and principles, of exiling the sense of their sanctity from Muslims' heart, and of painting Islam in the blackest of colors so as to make them look down upon it and in due course of time to discard it totally.

The educational policy they adopted in the Philippines was such as has left the students quite ignorant about the reality of Islam. Students were never told anything about Islam as a socio-economic system of government or as a constitution, or as a basis of internal and external policy, or as a system of education, or as a way of life and a watcher over life.

The maladrous consequence of colonialism is vividly pictured in this statement of a ranking cabinet member of present government of the Philippines :

"However, our experience for the last 25 years indicates that despite the help of our many friends, including the American people, our

efforts at elevating the quality of life of the Filipino people are not only inadequate but frustrating as well. Our studies in this critical area reveal that while we ourselves are the source of much of our difficulties, yet some of them may be traced to our prolonged years of colonial bondage, the residues and dregs of which remain visible to this day in Filipino culture and instituions.

"Worse than the colonial-type development of our country's economy was the thorough alienation of our forebears from the primal roots of their own culture. While the past colonial administrations may be credited with bringing the whole archipelago—then consisting of independent barangays and the powerful sultanates in the southern Philippines—under one rule, they saw to it that the indigenous peoples were denied any form of identity except that arising in the loyalty demanded by the colonial governments. Consequently, the morale and morality of people declined, the vigor manifest in the original culture diminished."

V. VISION OF THE FUTURE

A. Contemporary Responses of the Muslims of the Philippnes

It is to the credit of Islam that so long as there are still among its votaries left to inspire a reawakening it could revive and resurrect even a seemingly spiritually dead community. That has been the experience in many a communities all over the world as it has been among the Muslims of the Philippines, inspite of its centuries of isolation from the rest of the Muslim world and, under a very trying circumstances, engaged in a life and death struggle, so to speak. Thus about the fourth decade of this century there arose among the Philippine Muslims Islamic revival, particularly among the younger generation then, who were mostly "western" educated.

The dormant *Muslims Association of the Philippines* was revitalized and became the first national organ of these reawakened Muslims. The Association made contacts and re-established inter-communication with the Muslim world.

The desire for Islamic knowledge was aroused. Student from Philippine Muslim communities gained entrance to great Islamic centres of learning in Cairo, particularly at El Azhar University as well as in Libya, Medina, Kuwait, and other Muslim states.

Aside from the traditional *madrasah* schools that also multiplied in number, the Muslims started to established modern institutions of learning, such as the *Jamiatul Philippine al-Islamia.* In Marawi City Mindanao, which has since gained prominence.

The awakening process gained momentum until the Philippine Muslims felt it in every phase of life: political, social, economic, educational and cultural. Islamic consciousness developed not only among the young native-born Muslims but also started to attract non-Muslims, such that conversion into Islam from among Christians and non-Christians became numerous coming from every segment of the society including the Intellectual Elite. This lead to the organization of the "Convert to Islam Society" (CONVISLAM) which is fast becoming an effective vehicle for the dissemination of proper understanding of Islam among the non-Muslim population of the country.

At the close of the sixth decade of the present century, it became apparent to the Muslims of the Philippines that the only course open to them to regain and defend Islam is struggle in the way of Allah as enjoined in the Holy Book:

> "Fight in the way of Allah against those who fight with you, but begin not hostilities. Lo! Allah loveth not the agressors." (Q. 2: 190).
>
> "Sanction given unto those who fight because they have been wronged; and Allah is indeed able to give them victory;
>
> "Those who have been driven from their homes unjustly only because they said: Our Lord is Allah........" (Q. 22: 29,40).

Several movements appeared on the scene, all directed towards achieving the establishment of the Islamic way of Life among the Muslims in the country. This activity reached its zenith with the establishment in 1969 of the *Ansar el Islam* movement which, in less that two years' time after its organization, grew and embraced within its fold an enrolled membership of over 500,000 out of the Muslim population of 4½ million spread in all Philippine communities where Muslims are found.

Geared towards the objective of re-establishing Islam in its pristine purity among the Muslims of the Philippines, the *Ansar el Islam* movement has utilized every means within the Philippine short of an actual armed rebellion. Even after the proclaimation of martial law when all public activities and demonstrations are declared unlawful under the regime, the movement continued on, resulting in the incarceration of several of its officers and members.

The movement reached it apex when in 1974 it presented its now-famous Manifesto of May 31, 1974 before a conference called by the Philippine Govenment labelled as "Muslim Conference on Government Policies and Programs for Muslim Mindanao" held in Mindanao State University, Marawi City, and acclaimed in the said conference as the solution to the 'Mindanao Crisis.'

The Manifesto reads:

"The ANSAR EL ISLAM", a Movement of Muslim whose over half a million members are found in all Muslim communities in the Philippines, the sole objective of which is the complete establishment of Islam in all aspects of their way of life, on the occasion of the 'Muslim Conference on Government Policies and Programs for Muslim Mindanao' called by President Ferdinand E. Marcos to be held in June 4—6, 1974, at the Mindanao State University, Marawi City;

"(1) AGREES to the holding of this Conference as it affords the Movement a chance to declare its stand, along with those of the other sectors of the Muslim communities;

"(2) STATES that since its founding five years ago the Movement has been concerned with the search for a solution to the cancerous problems facing our country; and

"(3) DECLARES that the only workable solution to the national crisis in relation with the Muslim communities, short of complete independence for them, is the granting of a complete local autonomy, the following basic features, among other, to be guaranteed:

"a. A defined and guaranteed territorial jurisdiction, and

"b. A legislative power to adopt local laws based on the Holy Qur'an and the Sunnah of the Holy Prophet (peace be upon him).

"Lanao Islamic Centre, Marawi City, Philippines May 31, 1974.

B. Prospective

The problem of the Muslims of the Philippines is peculiar not only to them. It exists in almost every country where Muslims are found——specially where they are in the minority as in the case of the Philippine Muslims. While methodologies of non-Muslims may vary, yet basically they proceed from the same motivation—to liquadate Islam.

On the other hand, the Muslims of the Philippines, long, realizing the necessity, have fast taken the only recourse open to them—to defend and preserve Islam with all the resources God has given to them.

They are fully conscious of the fact that the path they have chosen is not strown with roses. They have to sacrifice, nay even prepared to give the supreme price, in order, to convince the world of the intrinsic goodness and justice of their cause. What then the end to that is the supreme achievement. Allah said in the Holy Qur'an :

> " Verily Allah helpeth one who helpeth Him. Lo ! Allah is strong, Almighty. " (22 : 40).

WA'L HAMDULILLAHI RABBIL ALAMEEN

DR. AHMAD D. ALONTO.

THE CONTRIBUTION OF ISLAM TO CULTURE ISLAMIC ARCHITECTURE AND ITS REVIVAL

Islamic architecture was a growing art from the time Islam was born to the end of the 18th century. We witness its evolution from the houses made with mud and palm-leaves in the time of the Holy Prophet (*salla Allah 'alaih wa Sallam*) and its culmination in the famous Taj Mahal of Agra built by Emperor Shah Jahan between 1632 and 1654 A. D. However, Islamic architectural development was arrested with the political domination of the Muslim lands by the Western powers and the gradual introduction of Western culture which invaded every sphere of life. Western education displaced Islamic education which resulted in the new generation's total ignorance of the great heritage of Islam. The last two hundred years have proved to be a period of stagnation in Islamic thought. The freedom from Western political domination is reviving interest among the Muslims in their history, religion and culture, and a new awakening is clearly visible. This timely Conference is one instance of the desire of the Muslims to explore their grand tradition, and one can hope that the Muslims, who for centuries were the pioneers of the various branches of human knowledge, will once again demonstrate that their creative energy, which comes from their faith, will lead the world to new achievements.

The political domination of the Muslim countries by the West during the last two centuries meant the transplantation of an alien culture on the native soil, and when this happens the people lose their capabilities. As an eminent Western scholar has pointed out, it impairs the creative ability of a people and leads to their alienation from their own country and civilization leading to cultural decline. [1] Western-type architecture became the fashion in Muslim lands. Even the Muslim architects lost sight of the fact that what suits one particular culture may not suit other cultures. Glass, for example, which is widely used in modern Western architecture, may be quite suitable in cold countries, but its heavy use is not at all advisable in hot countries, for the simple reason that glass allows ten times more heat than a brick or concrete wall 4" thick. Again, a house without a *sahn* or courtyard, which is to be commonly found in Muslim cities, is not to be found in Western architecture because the weather in the West hardly permits one to remain in the open, but in the Muslim countries a courtyard is a necessity where one can enjoy cool breeze and clear sky.

Not only is the Western architecture ill-suited to the needs of the people in African and Asian countries, the Western world itself has lately become critical of it. The obsession with new designs has led the Western architects to put up all kinds of buildings, robbing the cities of symmetry, aesthetic appeal and even a health-giving environment. There are buildings that are small and in keeping with the ancient Greek concept of man being the measure of all

things, and buildings that rise up to the skies and prove to be virtual prison when lifts fail, as happened in New York in recent times, or the queues ar long. This kind of haphazard growth of cities has created also the ecologica problems on which one now finds a flood of books in the Western market Serious Western architects are now questioning what goes on in the name o modern architecture and are thinking in terms of Post-Modern architecture. It is now being admitted that modern architecture " is worn out. We are nov close to the end of one epoch, and well before the start of a new one. Durin this period of transition there will be no moratorium on building....there wil be just more and more architecture without architects. " [3] This period of transi tion offers the Muslim architects new challenges and opportunities which, pro perly harnessed, could lead to an architectural revolution in at least the Muslim if not the rest of the world. They should now profit from the rich Islami architectural thinking and the failures of modern architectural experiments.

Before we talk of Islamic architectural thinking, let us understand wha we mean by Islamic architecture. Islamic architecture did not grow in a particular area or a particular point of time. Like the religion of Islam, whic was destined to be universal, Islamic architecture occupied a large area stretch ing from Spain in the West to India in the East and evolved over a period o more than a thousand years. Inspite of spatial and temporal differences, a visit to any Islamic city would reveal certain common features that form th elements of Islamic architecture. It is, as the late Professor Creswell observed " a simple aggregate of constructional procedures and decorative formula adapted by Islam from the techniques of peoples under its domination ". [4]

Islamic architecture provided a broad framework within which local build ing tradition, decorative forms and materials were incorporated. The change in the local decorative styles, raw materials and techniques from region to regio provided variety and removed the dullness of the regidity of form. Inspite o these variations, the fundamentals of Islamic architecture remained unaffected.

The choice of site was the most important part of town-planning in Islam and all architecture was governed by the site. When Emperor Babur, th founder of the Mughal Empire and himself a great builder, came to Agra, h found to his shock that there was not much running water. He noted in hi *Memoires* that, failing to find a hill-side spring near Agra, he decided to lay out gardens near river Jamuna to which water was brought from wells and tanks. The people were extremely happy to see such gardens for the first time Ibn Khaldun, writing a hundred years before the birth of Babur, also dwelt on the importance of the choice of site, and recommended a place away from putrid waters and swamps, and having good air. [5] Shortage of water would not only deprive the people of this health-giving element, it would also result in lack of greenery and dry and impure air. That is why the best architectural

spots from Spain and Moracco to India are those which have gardens and fountains. Here nature blends with man-made structures, and the whole atmosphere provides physical comfort and mental peace for which, as Ibn Khaldun said houses are made. " Towns are dwelling places that nations use when they have reached the desired goal of luxury and of the things that go with it. Then, they prefer tranquility and quite and turn to using houses to dwell in. " 6

The water problem was always kept by Muslim architects in view. Ibn Khaldun observed: "There is the water (problem). The place should be on a river, or springs with plenty of fresh water should be facing it. The existence of water near the place simplifies the water problem for the inhabitants, which is urgent. The existence of (water) will be a general convenience to them ". 7

Careful Muslim town-planners have, in selecting a site, ensured the plentiful supply of water through a variety of devices the Persian wheels, aqueducts, under-ground canals (qanat), rain-water and bringing water from rivers to towns on slopes. Adequate water supply nurtured the gardens and helped to produce fountains, water-falls, tanks and lakes. The Persian garden, which became popular in Iran and India, was made up of four squares (hence the name (*Chahar-bagh*), each having a canal coming from the central pool. The trees and the canals both helped to lower the heat. The same Islamic principle of using water to bring down the temperature was used by the American architect, Edward Stone, in building the American Embassy building in New Delhi which is considered as one of the most beautiful buildings. The building has a large water tank in the centre with fountains playing outside.

The positioning of important public buildings, like mosques, *madrasas* and hospitals, is another common feature of Muslim towns. They were placed in such a way as to be accessible from every quarter. Generally they stood at one or the other end of a street, as the Zitouna Mosque in Tunis.

One more characteristic feature of Islamic towns that originated in the early period of Islam, is the separation of residential and business areas. The residential buildings were directed inwards, rather than outwards as is common today. The courtyards of Muslim houses provided light and air, whereas today both of these come from outside the buildings, that is, from the streets and public parks. The concept of courtyard has in recent times been re-introduced in Western architecture for example in Texas.

The Muslim architects experimented with a variety of materials—marble, both black and white, sand-stone of different colours, wood and metal. The use of stones of different colours made the buildings artistic. Tiles in blue and green and mosaic added colour to the buildings. Exquisitively carved lattices,

which had both aesthetic appeal and utility of ventilation, geometric designs, floral patterns (*tauriq*), arabesques and superb calligraphy made the buildings very beautiful. The modern architcture, except occasionally, has none of these features and is deprived to which the Muslim architects gave as much importance as to the other principles of architecture—utility and stability. Much of the modern architecture may inspire awe, but it is far from beautiful, at least to the peoples of the East whose concept of beauty has not changed as rapidly as that of the Western world where newness is all that matters.

Speaking about colour, the late Prof. Richard Ettinghausen admitted that "the use of colour in architecture represents a special Islamic achievement, and one that strongly contrasts with chromatic restraint in Western buildings." [8]

The great pains taken in decorating the Islamic buildings has been well described in the following words: "Thus it is justifiable to define Islamic art as a whole as an art of decorators and ornamenters, concerned to decorate every surface with a multiplicity of figures sprining from their own imagination in accordance with a repertoire of motifs which had long passed to the stage of studio prescriptions, motifs often executed in relief or in shallow patterns which were vibrant with light and shade effects, but to which frequently added the refinement of notes of colour, obtained from very different media according to the period or the region. This art of the ornamenters thus corresponded to a peculiar regard for agreements and harmonies, founded, now without some aridity. on the observation of rules such as the horror of the void and the continuation of the line, in a climate which produced also the melodic line of Arab music and the cadences of its poetry." [9]

While all these characteristic features of Islamic architecture should be born in mind, the Muslim architect of today should not lose sight of the fact that today we are living in a complex world. The technological revolution has altered the pace of life. Large-scale rural migration is making the cities grow haphazardly beyond reasonable limits. The Muslim architect must exercise a powerful vision and boldness in trying to synthesise the Islamic principles of architecture with the functional and technical aspects of modern architecture. As has been observed before, he must take lesson from the failures of modern Western architecture. He should see to it that the cities are so planned that they provide maximum facilities to the inhabitants, have room for expansion, and do not keep growing beyond certain limits. When the city of New Delhi was being built, the following principles were laid down in 1913 by a Committee which included the famous British architect, Edwin Lutyens: "There must be readiness to meet every requirement of the future. Whatever eventualities the day to come may have in store, the new city must have at its hand the inherent power to command health, and a wealth of air spaces, and room for expansion which no lapse of time can deplete. A well-planned city should stand complete at its birth and yet have the power of receiving additions without losing its character."

These principles are quite sound and should be kept in mind. Just as Lutyens's great success lay in incorporating some of the Islamic features of architecture in Western architecture, so the success of the Muslim architect will lie in his ability to incorporate profitably the useful in modern Western architecture.

Islam being the natural religion, this fact should be reflected in all that the Muslims built. Harmony with nature is of utmost importance, in other words, buildings should be so surrounded by trees, parks and water, and so designed, as to creat a natural environment and not look as an aggressive human assault on nature. If this simple fact had been kept in view by modern architects, whose attention is focussed on a single building rather than the whole environment in which it takes form, the ecological imbalance would not have been there. Nor would there have been pollution from industrial wastes if the Islamic principle of keeping the commercial area separate from the residential areas been followed.

The gifts given by Allah should be generously used : Sunlight should be allowed to brighten the rooms, and windows should be provided for letting in air. This would cut down energy costs and also provide relief from the choking atmosphere of closed, artificially lighted and air-conditioned rooms. Our architects should study how proper orientation of the building and double walls can be used to produce comfortable temperature in both summer and winter. A good example is the Great Mosque of Delhi. Air-conditioning and central-heating system should be reduced only to periods when they are absolutely necessary.

The city should integrate with the suburbs, an idea that was given in the West by Ebenezer Howard in his book *Garden Cities of Tomorrow* as far back as 1902. Howard's suggestion was put to practice by Lutyens when he designed New Delhi, in Canberra, and in Chandigarh designed by the French architect Le Corbusier.

The daily requirements of the city-dwellers should be kept in view. A noted Muslim architect, Hassan Fathy, suggests the division of the city into sectors of 5,000 to 10,000 people, each sector having the daily services available within walking distance. For longer distances, roads should be built on the periphery for cars.[10] This concept has materialized in the sector of Singapore called Toa Payoh, which provides every possible facility to those who live in it. They do not even have to walk more than a mile from their homes to their places of work. The advantages of such a system are quite obvious—no waste of money on oil, no traffic jams, no pollution. And a good walking exercise.

The roads should run straight, because the shortest distance between any two points is a straight line. At the end of the roads should be located important public buildings, as was done in Islamic cities. The Friday Mosque should

be located some-where in the centre of the city, and the building should be imposing. Next comes the university, for education is going to be the centre of people's activities. [11] "The task of the coming city", says Lewis Mumford. "is to put the highest concerns of man at the centre of all his activities: to unite the scattered fragments of the human personality, turning artificially dismembered men—bureaucrats, specialists, 'experts', depersonalized agents—into complete human beings, repairing the damage that has done by vocational separation, by social segregation, by the over-cultivation of a favoured function, by tribalisms and nationalisms, by the absence of organic partnerships and ideal purposes". [12] This restoration of fragmented human personality can be brought about only by developing proper religious outlook and the right kind of education. Hence the importance of both the mosque and the university.

The task before the Muslim architect is not easy. He has to study in depth the entire range of Islamic architecture in order to pick and choose the best elements that would suit the present-day requirements. He has also to study architecture in the West as well as in other countries in order to find out the useful elements there. He will then have to synthesise them in such a way that the Islamic spirit comes out clearly, and a sort of continuity with the past is maintained. It should be remembered that the Muslims have been liberal in adopting the good elements of architecture from other cultures, and this should be done today also, without sacrificing the Islamic character. Experiments on these lines will lead to the revivification of Islamic architecture and a revolution in world architectural thinking:—

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1. Richard Ettinghausen, "Muslim Cities: Old and New' in *From Madina to Metropolis*. Princeton, N.J., 1973.
2. Charles Janoks, *The Language of Post-Modern Architecture*, 1977.
3. Peter Blake, *Form Follows Fiasco*, 1977.
4. K.A.C. Creswell, *Early Muslim Architecture*, vol. I, p. 154 Oxford, 1932.
5. Ibn Khaldun, *The Muqaddimah*, tr. Franz Rosenthal, *vol. II*, p. 244, London, 1958.
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7. *Ibid*, p. 246.
8. Richard Ettinghausen, 'The Man-Made Setting' in *the World of Islam*, ed. Bernard Lewis, p. 69. London, 1976.
9. *Encyclopaedia of Islam*, New Edition, vol. II, p. 777, Article '*Fann*'. Leiden/London, 1965.
10. Hassan Fathy, 'Constancy, Transposition and Change' in *From Madina to Metropolis*, p. 329.
11. Lewis Mumford, *The City in History*, p. 573. London, 1961.
12. *Ibid.*

THE SYSTEM BROUGHT BY ISLAMISM

THE THIRD IDEA

Most of the authorities on epistomology and philosophy of history unite on the belief that the occidental civilization is in the process of annihilation. We find Danilevski Spengler, Toynbee, Chubart, Northrop in accord on this thought. The same contemporary philosophers of history unite in one other belief this is, that the materialist occidental civilization of today will inevitably be replaced by an idealistic civilization founded on religion. Where, how, by whom? This is not yet known. What seems evident, after a close study of the grafic of civilizations this earth has known,—their number is declared to be ten by some and twenty one by others--is that a new civilization founded on idealistic morals awaits mankind in the future.

It is a happy coincidence, if not divine, that we should discover, at a period when these ideas are being discussed and developed, first the islamic socio economic pattern then the System of this pattern even though it is only as an outline as yet. It is important because, as the two systems the materialist occidental civilization has given birth to Capitalism and Marksism await their coffin beside their graves, the world needed a new idea that is cleared from all the reasons that caused the others' aggregation.

Capitalism is founded on liberty of the individuai and validity of labour. Marksism is founded on liberation of the society and also validity of labour. As it can be clearly seen, although both are founded on the same validity of labour with "Liberty" being shifted from the individual to the society, we are faced with two contrasting systems.

These systems are at least as old as history. The system, however, that has given liberty to both the individual and to the society in an equilibrium and is also founded on the validity of labour, the third system, is only 1400 years old. Islamism. The social order the Koran brings has not, unfortunately, been considered a system as yet. The thought that all the religions have a socio-economic pattern has only been started to be considered recently, after our suggestion. In reality religion does not only harmonize relations between man and God but also it orientates and regulates relations between man and man. Thus every religion has a socio-economic and socio-cultural pattern. This pattern constitutes the nucleus of the system. If human relations have been regulated by certain codes and individual and social interests have been equitably balanced then it becomes a grand scale (macrosociological theories) system. Islamism is such a system.

We should immediately state that while all the religions are unitype as far as socio-economic pattern goes, Islamism has developed a completely different socio economic pattern. If we leave out the details the basic facts we are faced

with are as follows : Two of the three religions with a book, namely Christianism and Jewry consider wealth as source of all evil and reject private property altogether. The third religion with a holy book, Islamism, contents itself with restriction of private property while maintaining the validity of wealth.

One of the major problems of our day is the question of abolition or restriction of private property. Today certain communist countries that had rejected private property completely have started trials on restructed private property. Also there are Capitalist countries where high taxes and grand scale Socialization decrease, to a great degree, the harm of private property on the society. If Islamism can bring considerable relief to this major problem of our epoch we certainly should give it the careful attention it deserves.

Islamism, while accepting private property founds it on labour. The 53|39th verse of Koran is exactly as follows :

"THAT MAN CAN HAVE NOTHING BUT WHAT HE STRIVES FOR".

When property is evaluated from this point of view the individual is stripped from the dangerous connections that may even lead to theft and thus private property becomes a kind of "concentrated labour" or "accumulation of hard work Sweat".

This level of thought is one of the biggest philosophical revolutions. Islamic doctrine is composed of two main bridges of thought that make it a great theory. One of them is the postulate that when wealth is accumulated—even if it is based on labour—it becomes harmful to the individual and to the Society in other words wealth is like a baby panther one keeps at home as a pet. As a baby it is a joy for the family but as it grows it brings all dangers of its growth. This is the concept that prepares the economic formation of Islamism.

The second bridge of thought that makes Islam doctrine a great theory is the fact that Islamism aims at social justice. According to Islamism wealth should not accumulate in certain hands only but should be passed from hand to hand so that every one may profit from it. One of the most important verses of the Koran on this aspect of the socio-economic pattern is this :

"WHAT ALLAH HAS BESTOWED ON HIS APOSTLE (AND TAKEN AWAY) FROM THE PEOPLE OF THE TOWNSHIPS,—BELONGS TO ALLAH,—TO HIS APOSTLE AND TO KINDRED AND ORPHANS, THE NEEDY AND THE WAYFARER ; IN ORDER THAT IT MAY NOT (MERELY) MAKE

A CIRCUIT BETWEEN THE WEALTH AMONG YOU. SO TAKE WHAT THE APOSTLE ASSIGNS TO YOU, AND DENY YOURSELVES THAT WHICH HE WITHHOLDS FROM YOU. AND FEAR ALLAH; FOR ALLAH IS STRICT PUNISHMENT."

When wealth ceased to be "a fortune that circulates among the rich" social justice can be secured by an equitable division of income. But what if he wealthy refuse to use his wealth to the benefit of the society and choses to accumulate it for himself, what happens then? Although severe punishments are foreseen in the Koran for such a behaviour, sole precaution is not the threat of punishment in the other world. Also wealth is put under the control of the state.

The economic enforcing provision of this control is ZEKAT (yearly alms f one fortieth of one's property.. From the times of the Holy Prophet Muhammed to the years of Khalifa Osman the amount of Zekat was determined nd collected by the State. They employed officials for determination and ollection of Zekat. These officials knew the amount of each citizen's wealth nd property and determined the Zekat to be collected. They turned over hat they collected to the treasury.

But Khalifa Osman with a decision that wasn't in any way based on the ws of Islam, instituted the formula that Zekat should be distributed by the onators themselves and thus cut the artery of the socio-economic pattern. hus today application of Zekat is as it had been changed by Khalifa Osman nd is quite contradicting with the rules of Koran and its socio-economic odel!

The fact that Zekat is not income tax but tax on wealth and property, is ery important and significant. For the owner of wealth and fortune has to ive one fortieth of his properties or 2, 5% of his fortune although he might ot have made any profits within that year. Specially if wealth is not used in a roductive field then it will deteriorate over the years. Thus all the doors are losed to the rentier type to common in our days and also prevents to circulation f wealth only among the wealthy.

Islamism brings other precautions than Zekat to prevent accumulation of ealth such as pilgrimage to Mecca, alms religious donations that are other ays of diminuation of wealth. Islamism does not content itself with these recautions with still another responsibility called charity not only does it

establish the mechanism of diminishing the wealth of the individual but also accumulation of wealth for the State. Observe the limitless expansion of the following verse:

"THEY ASK THEE CONCERNING WINE GAMBLING, SAY: 'IN THEM IS GREAT SIN, AND SOME PROFIT, FOR MEN; BUT THE SIN IS GREATER THAN THE PROFIT.' THEY ASK THEE HOW MUCH THEY ARE TO SPEND; SAY: 'WHAT IS BEYOND YOUR NEEDS.' THUS DOTH ALLAH MAKE CLEAR TO YOU HIS SIGNS; IN ORDER THAT YE MAY CONSIDER."

"(THEIR BEARINGS) ON THIS LIFE AND THE HEREAFTER. THEY ASK THEE CONCERNING ORPHANS. SAY: 'THE BEST THING TO DO IS WHAT IS FOR THEIR GOOD; IF YE MIX THEIR AFFAIRS WITH YOURS, THEY ARE YOUR BRETHRENS; BUT ALLAH KNOWS THE MAN WHO MEANS MISCHIEF FROM THE MAN WHO MEANS GOOD. AND IF ALLAH HAD WISHED, HE COULD HAVE PUT YOU INTO DIFFICULTIES: HE IS INDEED EXALTED IN POWER, WISE."

As it can clearly be seen the larger part of the individual fortune is turned over to the control of the State and a small amount is left as an incentive to work. Thus Islam doctrine becomes a system with its two bridges of thought and this brings a fresh solution to the question of private property of today. There can be three different possibilities on private property—One is unlimited private property as concieved in the liberal system, two, refusal of private property altogether concieved in the Marxist system and a limited private property as explained here and as foreseen by Islamism. The third possibility, the answer.

If you should dare to make a very primitive outline we could say that as a system Islamism is founded on the validity of labour, its goal is Social Justice, its method its reason and its postulate is that too much wealth corrupts the individual but a reasonable amount brings peace. Thus with this construction Islamism is a scientific system, the third system. [1].

If we consider the fact that today capitalism tries to abolish poverty by socialization and that Marxism tries limited private property as an incentive to production we shall realize the importance of Islamism which encourages production and abolishes poverty. A system that refuses extravagence as well as poverty is the gate of hope and Salvation for the mankind today.

ISMET BOZDAG,

(1) For further information consult Ismet Bozdag: The Third Idea The World Is Waiting For. Karachi National Book Foundations.

WESTERNIZATION AND CONSEQUENT ALIENATION OF TURKEY FROM THE ISLAMIC JURISPRUDENCE

The idea of westernization, which has had a widespread influence over the world of Islam, has a past of more than two centuries in Turkey. Following the TANZIMAT (REFORMS) in 1839 it began to gain impetus both in the field of thought and practice.

Following the close relations that had begun, specially with France, during the first half of the eighteenth century, and consequent exchange of ambassadors, the first obvious European influence began to manifest itself in the army.

The officers of "Nizam-i Cedid" (The new Orders in army) that was stated in 1793 and was claimed to be an improvement over the older army, were non-muslims brought from France and Sweden. [1] Later, in the same year, a large number of French officers applied and eventually came to Turkey in order to reorganize and reform the Ottoman Army and they were authorized to drill and train the soldiers of the Ottoman Sultan (President), who not long ago, had saved their king from captiuty by simply writing a letter [2]. Even the uniform worn by the "Asakir-i Mansure-i Muhammediyye" the military body which took the place of the Janissary Forces, the victorious army of long centuries, was a European imitation a French--English mixture [3].

The westernization movement began to be felt during the reign of Sultan Selim III. (1789—1807). It was in his time that students were sent to various countries of Europe to study. Ottoman Madrasas (universities) where world famous scholars and scientist had formerly had their education were begun to be neglected in favour of Europeanization and the "Dar-ul-Funun" (university), that was founded in 1845 presuming to cath up with and surpass Europe, had almost not any characteristic to be called national. Professors introduced from Europe. courses given in French, paid education, and holidays on Sunday were practices introduced to Turkey in the name of the Europeanization of the higher education [4].

Education being the soul of a nation, the westernization movement in this field soon led to the training of people and later, to the occupation of various positions in the government offices by those who were eager to think and to live like a European. Following "Tanzimat" (declaration of the Decree Reforms) in 1839 men of this European type, some educated in Europe others in Turkey, rose into authority in having a right to speak about the affairs of the country. By then, commercial relations with Europe had fairly developed, as a result of those relations judicial controversies begun to appear. In 1850s European states, which knew very well that they had consideral supporters holding important positions in the government, began to refuse the solution of the juridical disputes by "Mahkeme-i Ser'iyye" (Islamic court) on the basis of the Islamic Law, in spite of the fact that by then they had never objected it ([5]),

They objected to the refusal of hearing the testimony by non-muslims against muslims and by "musta'man" (foreigner residing in Turkey against "Zimmi" (non-muslim citizen) in courts. In short, they suggested that they were unwilling to obey our laws which were based on Sharia, that is, Islamic Jurisprudence. The disputes between them and us should be solved in accordance with their laws. While Europeans put forth these claims personalities came out such as ministers, who also wished French laws to be translated into Turiksh and worked for the said laws to be put into force and applied in the Ottoman Territory, were able to speak loud enough to be heard. Ali, Midhat and Fuad Pashas, each of whom had occupied the position of the prime ministry (Sadrazam), were representatives of this wrong view. [6]. Of these, Ali Pasha, even got cunningly translated the French civil law by Said Pasha and was seeking an opportunity to bring it into force. He applied to the Sultan Abdulaziz for this purpose, too [7]. By 1860s the movement was so progresses that the problem of the quotation of the French laws were begun to be discuss in the cabinet and, a committee was also formed in order to decide this matter [8] Following meetings of violent discussions and in virtue of the great jurist and statesman Ahmad Javdat Pasha (1822—1895) and his friend Sirvan Zadah Rushdi Pasha, who were in favour of the national, therefore religious law and who had formely occupied various ministries, the said committee arrive at the final decision that a law completely based on the Islamic Jurisprudence and containing its items classified on the model of the European laws was to be prepared to satisfy the need for a civil law and bring into force instead of the civil law [9]. A committee called "Mecelle Cemiyeti" (Majallah Society) and presided by Ahmad Javdat Pasha. The minister of law, in order to prepare this law. Thus, the world famous "Majalla-i Ahkam-i Adliyyah" of 1851 articles which the said committee was able to prepare and have it passed in 8 years (1868—1876), came into being. Islamic rules comprising the methods of juridical procedure, the law of real estate and obligations and real rights, were arranged on the model of the techniques of modern law, passd through the cabinet and finally, having been presented to and signed by Padishah (the Sultan it became effective through the efforts of this committee.

"Majalla-i Ahkam-i Adliyyah" is of a very great importance owing to the following aspects :

1. Codification of the Majalla barred the way to the introduction of the western law into Turkey of today and the independent muslim stated that were, then, within the Ottoman territory at least for 50 years and provided for the effectiveness of the Islamic jurisprudence.

2. Using a different method from that of the former volumes, of law it arranged the Islamic law in definite articles which provided many advantages in practice.

3. Although it was abolished in 1926, as it had enlightened the way almost to all the codification activities because, of the new method it started provided for the Islamic law to survive atleast partly, to the present day.

Majalla is never claimed to have codified the whole of the Islamic law, "Majalla Esbab-i-Mucibe Mazbatasi" (The official report of the main reasons for the codification of Majalla) itself, expresses that it didn't. There are deficiencies in the parts that Majalla covers, too. These deficiencies may be due to the limited capacity of human beings to comprehend and to the repeated interruptions during codification. It is also suggested in "The official report of the main reasons" that shortages observed in application were to be met by resorting to the books of Fiqh (Islamic-muslim jurisprudence)[10].

After Majalla had been put into practice, various committees were formed, from time to time alterations were made and one part was rearranged, recodified in order to do away with the deficiencies of it, and also to included those parts of the Islamic Law not covered by it. Committees that worked for the improvement and recodification of Majalla up to 1924 are the following:

1. The committee of civil law and family law.
2. Committee for revising Majalla.
3. Committee for the procedure of the Islamic and juridical law.
4. Committee for personal rights.
5. Committee for contracts and obligation in civil law [11].

After the codifications of Majalla these were the committees that were formed, for the codification of the Islamic law until 55 years ago; yet it is impossible for us to admit that work done by some of them was a serious activity for the codification of the Islamic law, for among the members of committee there were non-muslims [12], besides, it was accepted as a rule that foreign laws should be resorted to, whenever needed [13].

To give an idea we are quoting some of the articles related with the work of the said committees:

1. In codification work viewpoints of the other religious sects besides "Sunnis" should be taken into consideration and used while Majalla was based on the "Hanafi" School only.
2. A civil law will be created compiled from estern and western laws to suit the conditions of our country and, in doing this, both the principles of the Islamic law and the laws of foreign countries will be utilized [14].

3. As to problems of dispute amongst the jurists of the Islam, the view of the expounder most convenient for the day would be adopted.

4. If need for new comments (judicial decision) arose in order to meet new necessities existing juridical institutions should be utilized provided that they did not conflict with the rules of the Islamic law.

5. Judges should not be allowed too much judicial discretion [15].

6. Supply and consent (icab va qabul) that is, agreements could be effected by telephone and telegram [16].

7. Possession of an apartment is allowed, that is, one can sell the upper floor of one's house or shop [17].

8. Men under 18, women under 17 cannot get married.

9. Getting married with only one women is the main rule. Getting more than one wife necessitates to prove it would serve justice, as well as permission by the judge [18].

The codifications that had come into being through the efforts of the above-mentioned committees did not have an opportunity to pass, that is, they could not be brought into force.

Following the declaration of the Republic on October 29th, 1923, Mahmud Asad, the law minister of the day, abolished all the committees [9.1] starting from the viewpoint that civilization is a whole, therefore, when adopting western civilization it should be introduced with its codes of law and all its aspects, abolished all the committees and Swiss Civil Law and Swiss Law of Obligations already translated with mistakes into Turkish, were literally quoted and made effective on October 4th, 1926. Thus, the effectiveness of Majalla came to an end in Turkey. Moreover it was declared in article 43 of the 864 that not only Majalla but Islamic jurisprudence altogether had been repealed [20]. While on one hand statutes of the Islamic law were abolished and statutes of western origin were adopted in favour of Westernization, on the other hand it was claimed that religious rules had been dropped. All the statutes introduced from the West, however, bore clearly evident traces of christianity. Consequently it was not religious influences but only muslim influences that had been refused. Turkish society was left utterly exposed to christian influence.

We come across the traces of Majalla which passed away after a period of 57 years effectiveness in the countries within the Ottoman Territory, even today [21]. What is more remarkable is that Majalla has influenced the current statutes of Israel. Israilde Hukuk Sistemi (The juridical system in Israel) published by the government of Israel contains official information of this kind. Having remarked in the introductory note, that Israel jurists should know the

Ottoman juridical system, specially Majalla, very well, it is stated that Ottoman jurisdiction and Majalla contain imperative provisions to be resorted for the settlement of many suits and problems [22]. Following this statement some items from Majalla included in the current legislation of Israel are mentioned. A few these items are the following :

1. " Passage right is the right of one to pass (cross over) some one else's land property. " (*see* Majalla art. 142).
2. " Water right is the certain known share of one in a stream. " (*see* Majalla art. 143).
3. " Cheating is fraud. " (*see* Majalla art. 164).
4. " Heavy overcharge is one twentieth in goods (uruz), one tenth in animals and one fifth in real estate. " (*see* Majalla art. 165).
5. " An immemorial case (qadim) is that of which no one knows the antecedent. " (*see* Majalla art. 166).
6. " If an irregularity arises, to inhibit the realization of the items of a lease that lease becomes nullified [23]

In the law of Criminal Procedure codified in 1965 provisions originating from Majalla can be traced. For example, the rule that an accused should be considered innocent and treated accordingly until his crime has been proved, which is included in the current procedure of criminal law of Israel, is exactly the same rule in the 8th articles of Majalla, namely " Freedom from guilt is essential ". Also, the rule that the obligation of proof rests with the accuser not the accused [24] is doubtlessly taken from art. 76 in Majalla, that is " To prove rests with the accuser oath rests with the accused " (al-bayyinat ala'l-muddai va'l-yamin ala man ankara).

In addition we learn from the same official source that many statutes in the Israel Law of Real Rights contains articles from Majalla [25].

In the above-mentioned book it is stated that the Land Law of Israel, dated 14 May, 1948, can be considered an Ottoman law [26].

Although it has lately been officially declared that Majalla has altogether been withdrawn from practice, in studying Israel legislations a great many traces of Majalla will be noticed.

All these facts taken into consideration, the following point proves quite worthy of thought : while Majalla and the Islamic law has lost its influence in most muslim countries, Israel, the most racist and conservative nation of the world, has been bearing the traces of them in her body of laws. This fact proves, on one hand, that Islamic law has made itself acceptable to its enemy by virtue of its superiority and on the other, that muslim countries exhibit their unfortunate indifference to the Islamic law.

Another point worthy of thought is that, in the countries of today's world of Islam, above all, in most of the Arab countries, the tendency to be alienated to the Islamic jurisprudence, which was began over 60 years ago in Turkey, is nowadays rather favoured.

On the other hand, the fact that Majalla, therefore Islam law is, atleast partly, in force today in such muslim countries as Malasia, Indonasia and Afghanistan is also pleasing. The activities we hear about recently to codify the Islamic law in Pakistan, must be considered as positive developments.

In Turkey today, where legislations have been adopted from sources entirely distinterested with the Sharia (Islamic) rules in the constitution, administrative and criminal laws, the law of bankrupty, executive law and civil law and in the other fields of law a chaos which everybody is complaining about has been raging. Judges, barristers, lawyers, the supreme court and the legislators themselves complain about the present situation consequently, the safest way is to surrendor to the laws of the judge of judges (Allah) that has neither an excess nor any shortage.

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1. Izahli Osmanli Tarihi Kronolojisi, I. H. Danismend, 1947-61/Istanbul, v, IV, p. 72.
2. In 1528 Sulaiman I (Magnificent) had saved king Francois I from the captiuty.
3. Turkiye Maarif Tarihi, O. N. Ergin, Istanbul/1939—43, v. V, p. 1547.
4. Maarif-i Umumiyye Nezareti Tarihce-i Teskilat ve Icraati, Mahmud Cevad, Istanbul/1338, p. 488—492.
5. Osmanli Hukuk Tarihinde Mecelle, Osman Ozturk, Istanbul/1973, p. 14.
6. Tezakir, Ahmed Cevdet Pasa, Ankara/1953-67, , p. 62.
7. Said Pasa Hatirati, Said Pasa, Istanbul/1328, v. I, p. 6.
8. Osmanli Hukuk Tarihinde Mecelle, p. 19.
9. Medeni Hukuk Cephesinden Ahmed Cevdet Pasa, Ebulula Mardin, Istanbul/1946, p. 6.
10. Osmanli Hukuk Tarihinde Mecelle, pp. 33—39.
11. *Ibid*, 96—105.
12. Ceride-i Adliyye, Nu. 10, p. 464.
13. *Ibid*, Nu. 149, p. 67.
14. Turk Medeni Hukukunun Umumi Esaslari, Hifzi Veldet, Istanbul/1959, pp. 49-50.
15. Ceride-i Adliyye, Nu. 13-14-15, " ek rapor ", p. 6.
16. *Ibid*, Nu. 2. p. 94.
17. *Ibid*, Nu. 4, pp. 190—192.
18. *Ibid*, Nu. 25, pp. 888—893.
19. Osmanli Hukuk Tarihinde Mecelle, p. 105.
20. An Introduction to Islamic Law, Joseph Schacht, Oxford/1964, p. 93.
21. Falsafatu't-Tashri fi,l-Islam, Subhi Mahmasani, Beyrut/1371 (1952), p. 70; Islamic Surveys N. J. Coulson, Edinburgh/1964, v. II, p. 152.
22. Israilde Hukuk, , ? , ? , ? , ? , p. 5.
23. *Ibid*, pp. 6-7.
24. *Ibid*, p. 23.
25. *Ibid*, p. 26.
26. *Ibid*. p. 4.

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WOMEN AND ISLAM

To cover a subject which deals with the way of life practised by Muslim women, all over the globe, is rather a complicated matter. According to the latest statistics, the total number of those who profess Islam, is over nine-hundred millions......and we can safely assume that half of them are women, if not more. You may realise, therefore, that to explain the values and beliefs they share, or to describe the ethics and laws, they follow, is not an easy matter. In such a large area, the impact of local traditions, the influence of cultural and racial differences, and above all the uneven speed of human evolution, in Space or Time, defy an generalisation. It would be totally un-realistic, and scientifically wrong, to attribute all what women practice or endure, in the world of Islam, to the impact of Islam. The same ethics and codes can sometimes, not only be differently accepted and used, but even mis-interpreted and misused. In fact, wrong concepts and distorted images about women in Islam crowd in peoples mind......They reflect, either the mysterious figure of the romantic woman, secluded behind the Purdah of a Harem, or that, of the oppressed and sub-ordinate creature, confined to servility in a man's world! The source of such misconceptions are not only due to a lack of information or to ignorance, but mainly to prejudist fantasy, and deliberate misinterpretations. We can not prove the fallacy of such misconceptions, by simply describing the striking role played by famous Muslim women in the past, or by mentioning the brilliant achievements of the modern woman today. We decided, therefore, to concentrate on the one aspect which might achieve our aim......and this, by explaining the spirit of the code, which in the holy Qur'an, upholds the right of women, protects their dignity, and establishes their rank in society.

This spirit is not easy to grasp, because neither reading well-translated Qur'anic texts nor even a sound knowledge of "Arabic" can always help in understanding Why and When? certain revelations took place. This is extremely important to comprehend! The holy Qur'an is neither a compilation of laws or a list of commandments....It is a set of revelations, related to certain events, and faces life in its complexity. This should be taken into serious consideration, because to quote a Qur'anic text out of its context is blasphemous, and can, invariably, lead us to disastrous mis-interpretations, quotation 61—Ta Ha reads: "Invent no lies against God". Some of the revelations it contains are "Universal", others are "Specific" and concern individual cases. So, in principle, each text should be applied within the frame of its context, and Qur'anic recommendations should not be executed blindly.

Let us now return to our subject, and recall what Islam has offered women ....fourteen centuries ago......First and foremost the holy Qur'an has dedicated five important chapters mainly to women's problems: Surat Al Nisa deals with their status....Surat Al Talaq explains the laws of divorce....Surat Al

Mujadila prescribes the ethics of behaviours in marriage....Surat Al Mumtahana deals with problems facing the converted women, and Surat Al Maryam establishes firmly the purity and chastity of the Virgin Mary. In the rest of the holy Qur'an and in the "Hadith" attributed to the Prophet, blessed be his name, a great number of verses and sayings, which concern women are mentioned.

History teaches us that, at the end of the 14th century, when the French revolution proclaimed the "right of man"....three magic words seem to have changed socially the face of the world....They are: Liberty....Equality and Fraternity....At this stage may I remind you that a thousand years before the mentioned date, a fresh wave of light and hope blew from the Arabian desert to offer to the whole human race, men and women alike, a rational liberty, a balanced equality tempered by a deep sense of brotherhood.

1. The principle of 'equality' Islam is referring to is not simply imposed by men....it emanates naturally from the *essence of mankind.* Quotation 1—Surat Al Nisa reads: "The Lord created you from a single soul, and from it, created its mate, and from them, spread a multitude of men and women...... be careful of your duty to God and to the wombs that carried you". Referring to wives quotation 42—11 says: "The creator of heaven and earth has made pairs from amongst yourselves". The word husband in "Arabic" is extremely significant, it means "pair" and expresses in a very subtle way the equality of the two mates.

May I now point out that the word "equal" does not mean "identical".... Physical differences do exist between the two sexes, but this does not alter their equality as human beings. The nature of this equality has often been discussed and the wording used in quotation 228—2 reads as follows: "Women have rights similar to those of men in kindness and men have a 'degree' above them....God Almighty is wise".

I think that we have to stop here and to explain the spirit of this quotation by finding out what the word 'degree' means in this text. Does it establish man's absolute superiority as a human being? or does it refer to a certain functional advantage which imposes on him extra duties? In a well balanced society, each member performs the duties he is best equipped for....Normally the burden of maintenance, protection and leadership is given to the physically stronger, but this certainly does not give him the right to dictatorship. To those who insist on considering the physical strength of men as a real superiority, I would like to ask.. what about motherhood?....Women in certain cases are entitled to special protection and care....The holy Qur'an orders husbands "to retain their wives in kindness, and to release them in kindness" in case of divorce. Therefore, the dowry, the belongings and the right to receive maintenance during a certain period after divorce, are fully granted to the wife, by Qur'anic laws, except in case of adultery. If the husband dies, the wife's rights mentioned in

the contract of marriage have a priority in the settlement of his property. These laws were established so as to give women a financial security after their marriage dissolution....it is also the reward offered to the gentle sex who provides "rest, comfort and compassion in marriage".

Islam has also condemned the savage tradition of female infanticide that was practised in Arabia, and daughters should be loved and cherished. The Qur'an has also special recommendations for treating mothers: "She carries the child strain upon strain". In fact the consideration given to mothers in Surat Al Nisa is next to the worship of God. It is also mothers' duty in life to guide their children into the right path, and referring to this sacred task the Prophet, blessed be his name, stated that "Paradise is under mothers feet".

In marriage, Islam did not initiate polygamy which existed in almost all nations....On the contrary, it limited the number of wives to four and discouraged its practice by imposing an equality in treatment impossible to fulfill. Quotation 129—Surat 4 reads: "You will not be able to deal equally with them even if you endevour" and in quotation 3—Surat 4 reads: "If you fear to be unjust, restrict your marriage to one". We may conclude then that polygamy is only allowed for special cases and in life we often face some situations where polygamy makes a better solution than divorce or disguised adultery. I do not intend here to defend polygamy....but in Muslim societies you find only few illegal children or unmarried mothers who have to face alone the hardships of life.

In the laws of inheritance we might come across some seemingly breaks of the principles of justice and equality. In Islam a daughter's share is half of what is prescribed to her brother, but this does not mean that she is worth "half a man"....In fact, pure equality does not always lead to social justice. A man, for instance, according to the Islamic laws is not only responsible for his own family, but also for the relatives who are in need, such as his parents, sisters, aunts, etc. As far as a women is concerned, it is her husband's task to take care of her, to give her a dowry and to support the family. This is how the spirit of social security works in Islam and we have to admit, therefore, that the rights and obligations imposed on men and women by the Qur'an are mainly tempered by the spirit of social justice....but all these pragmetic measures do not affect their basic equality as human beings.

2. And now....what are the limits of women's freedom in Islam?

Mental power is a gift from God to all human beings....This valuable gift gives both men and women capacity and freedom of choice quotation 10 Surat 90 reads: "We showed you the two paths" انا هديناك النجدين as a matter of fact, women are spiritually completely equated to men in terms of their rights,

responsibilities and religious obligations. Quotation 38 Surat 74 reads: "Ever soul will be held in pledge for its deeds" on the day of judgement. Quotation 195 Surat 3 reads: "Never will be lost the work done any of you, be he male or female" and reads: "We will bestow on them their reward according to the best of their actions".

The disobedience of Adam and Eve is also interesting to quote......both have been equally punished but Adam seems to carry a greater responsibility quotation 121 Surat 20: "Adam disobeyed his Lord and allowed himself to be seduced...." In Islam there is no compulsion in religion, reads quotation 256 Surat 2. There is also no compulsion in marriage. reads: "Do not force your daughters to commit adultery if they want to consume proper marriage". There is also no Purdah in Islam....The best evidence is that no woman covers her face during the pilgrimage to Mecca. What Islam prescribes is dignity in dressing so as not to provoke temptation....It orders also "looking away" غرض الطرف when your heart is vulnerable to temptation. Finally....I can tell with confidence that seclusion of women in Harems is not a Muslim tradition.

Private ownership is fully acknowledged to women in Islam. Whether a woman is single or married she has complete freedom in managing her property. Like men, she can seek employment if it is needed, especially in positions that fit her nature....and since the early Islamic periods women were allowed to discuss public matters. History quotes the story of the Kalif Omar who stated in public after a serious discussion with a woman in a mosque "This woman is right and Omar is wrong". Referring to his wife Aysha, the Prophet, blessed be his name, established her authority in matters of religion by saying to his followers "Learn half the teachings of your religion from this women" and this statement recognised without doubt the mental capacity of women and admits their right in dealing with highly intellectual and spiritual matters. In fact no Qur'anic text puts any restriction in using woman's talent in any field.

Looking back into historical perspectives we can realise that from the "dark ages" up to a few centuries ago, no complete legislation has ever fully acknowledged women's rights in society....Even the code Napoleon did not put an end to the married women's discrimination. The British wife has to wait for the property act amended in 1882 to gain the right of ownership.... and the struggle for her rights are still proceeding.

Unfortunately I have no time for comparisons but I could recommend to those who are interested in this matter to read well informed sources such as the Encyclopaedia Biblica Britannica and Americana....In them they will find

that women under Greek, Roman and Ancient Indian laws were continuously submitted to the tutelage and guardianship of either parents of husbands and even sons....The same could be said about the mosaic laws and the early church fathers' regulations and in some cultures women were even considered as objects of inheritance.

But when Islam appeared 14 centuries ago the Qur'an in one stroke restored women's rights and dignity not as a result of woman's struggle or the pressure of evolution or the kindness of man....but as a gift of God imposed on mankind by the spirit of Islam !

You may ask....why then is the Muslim woman still exploited and oppressed, after 14 long centuries in many parts of the Muslim world ?

To this question my answer would be : Has the U. N. Charter and the declaration of human rights stopped the traffic of white slavery ? or have the teachings of the Gospel stopped violence in northern Ireland ?

The right answer to these questions exists in the Qur'an Yunus, quotation 44 reads : " God never wrongs mankind but mankind wrong themselves ".

Unfortunately, all codes and regulations are dead letters when they are neglected or wrongly implemented.

We have to admit that many amongst us ignore the laws which rule their own destinies but, there are also some others who for various reasons intend to ignore them deliberately, and might even distort them when applied. The tragedy is that by wronging our codes we are wronging ourselves....It is our duty to comprehend them and to apply their true spirit in life....This is our only salvation !

As far as women are concerned.

God Almighty bestowed on them the privilege of motherhood.

The holy Qur'an established their rights and restored their dignity.

The Prophet, blessed be his name, stated that " Paradise is under mothers' feet ".

and by human standards no social rank could be claimed as higher. It reflects the spirit of their status in Islam.

Neither time nor ruthless traditions or taboos can erode such a spirit, it is bound to submerge brighter than ever when the lights of truth will overcome ignorance, fanaticism and deliberate misinterpretation.

In short....Islam had done " justice " to women. So, let us start implementing this " Justice " now.

DR. ESMAT EL-SAID.

14TH HIJRAH OF ISLAM: THE MUSLIM WOMEN IN THE PHILIPPINES

By

DR. ROQAIYA VIRGIE R. MAGLANGIT*

ASSALAMU ALAIKUM WARAKHMATULLAHI WABARAKATOHO,

I. INTRODUCTION

The error of most people, including the learned ones, who try to analyze the upheaval going on in our southern regions is over-simplification.

Southern Philippines, to start with, is not at all Muslim, but a region of the country where the Muslims are. The majority in this region are Christians and tribal groups of both Muslims and non-Muslims of varying beliefs and customs. Thus, on this basis, it is quite difficult to point at one particular province or city in this region and utter a general statement like, " this is a Muslim community or Muslim society, " without unnecessarily disregarding the values or aspirations of the other tribal groups residing in this particular province or city zeroed in.

Moreover, if we try to consider a particular community in a province like Lanao del Sur, Sultan Kudarat, Maguindanao, Basilan, Tawi-Tawi, and Sulu—and we know that majority of the inhabitants, say, 85% or so are Muslims, then we could be comfortable to say that " this is a Muslim community or Muslim society. " But yet, there is a caution to generalize the statement by saying " this is a Muslim society "—because we know as we are aware that there are various groupings in the South who are Muslims, but who do not necessarily have the same patterns or styles of life.

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We know that they are the Maranao, the Maguindanaoen, the Taosug, the Iranon, the Badjao, and the Samal, to mention just a few of them. (Yours truly belong to the Maranao group of Lanao del Sur, Lanao del Norte, Marwai and Iligan cities.)

The thesis of this paper is not to make a discussion on these groupings of Filipino Muslims. But rather, I thought it was most fitting to make mention of this since it has great relevance to this paper. Besides, I surely disagree in the use of the phrase "Muslim Mindanao," because to me this phrase is a bit devisive in nature, and therefore poses a danger to our identity as Filipino. Or, it would likely impair a meaningful attainment of our goal as a people for national integration.

Having briefly articulated earlier a bit of my disagreement about the Muslim society in this country, and in order to offer a much more meaningful and responsive discussion on this suggested issue, let me instead digress a little and propose to consider with you some answers to the intriguing issues on "THE MUSLIM WOMEN IN THE PHILIPPINES AND THE 14TH HIJRAH OF ISLAM." I will feel much comfortable in discussing this topic with you, because firstly it finds inspiration to one of the research works that I am presently doing on the Muslim women in modern Philippines; and secondly, it finds relevance to the masteral thesis I wrote and defended sometime in 1971, captioned: The Role of the Educated Maranaw Muslim Women in a Contemporary Maranaw Society," which was later published in the Journal of Philippine Education by the Philippine Women's University.

But an immediate discussion on this topic will not be meaningful without giving a brief overview of the Muslim women in Southern Philippines. And before this, let us have a bit of recollection on the status of women during the dark pages of man's history.

II. AN OVERVIEW OF THE WOMEN: RETROSPECT

In this respect, let me inform you of my sources. I gathered my background information from my readings, and from Muslim women in their 70s, including my own mother, who feel remiss to posterity if they do not disseminate certain facts accordingly.

There was a time in the dark pages of man's history, and before Islam came, that the condition of women was quite miserable. It was then said that in those times, the birth of a baby girl was almost considered a calamity—an

event akin to the coming of a curse. In some countries in Europe and the Middle East, baby girls were killed right at birth. The baby girls who did not die grew up to become slaves or concubines of powerful men, if they happened to have good looks and were charming and sexy.

All over the world in those dark ages, the woman was mistreated and considered a non-entity. Not only did she have no status to speak of, but she was considered a part of man's property which could be transferred at will, sold, or dispensed with in any manner its owner saw fit.

So the condition of Arab women before Islam was miserable. No religion allowed them equality or a share in the property of their parents or husband. Women was looked upon as an evil and unwanted burden, a source of disgrace and humiliation to the family.

In pre-Islam Arabia, the women were treated as objects of lust in open assemblages, in the dark corners, in palm-groves, in depression of the deserts. Purchasing girls and having them in common with other men was very much in vogue. Their consent was considered immaterial. In fact they were never consulted and regarded as party to the marriage. The parents could give them in marriage—to whomsoever, they liked, with or without consent.

The poorer classes were afraid that they might not be able to support their offsprings. Parents of higher status feared disgrace and loss of prestige for they had the notion that it was humiliating to have a daughter and, that the birth of a daughter was not an occasion for rejoicing.

Liberator : ISLAM

In the Muslim world, the liberator of the womenfolk from social inferiority and male chauvinism in ISLAM. The religion of Islam, bringing forth a complete code of life, declared the equality of sexes and established a society based on love, brotherhood, equality and harmony. It teaches that as far as the relation of god and human beings is concerned there is no difference between man and women. It believes that the two belong to the same origin and element, and that none has more claim to humanity than the other. As aptly said by Abdul Rahman Azam, a Muslim scholar :

> "Muslim society is based on the freedom of the individual and the equality of everyone. Muslim society is in its essence a free,

classless society. It is classless not on the basis of any eco theory but on the basis of its egalitarian laws and its refusa recognize distinction and honour except through piety and su sion to the Revealed Law (Shariah), whose fundamental prir are universal humane and democratic. . . . ".

Hence, women's liberationist movement does not exist in the Islamic v Islam, as a way of life provides for the proper and just allocation or roles individual, both as a member of family and of society. These role differ tions in Islamic society are contrived towards the attainment of the ideal Islam, the balanced material and spiritual development of the Muslims.

For instance, on the principle of division of labour, Islam assigns to men and women particular sphere of work,—on the faithful discharge which depends the happiness of the home. The woman, in her capacity good mother and a devoted wife, is the queen of her home while the hus is to protect her from all dangers and temptations, and provide for the m tenance of the family. Islam however has laid down that the woman sh work while maintaining all the time her self-respect in a manner which l her away from defamation. Otherwise, she will be morally and socially da ed or prevented from attending to her duties toward her home.

Islam has also equalized civil rights between men and women regar of the woman's marital status. By marriage, the Muslim woman does not either her name or her personality; neither is she disqualified from ent into contracts nor acquiring possessions.

In Islam, man is permitted to marry four wives, and women are pro ted from marrying more than one at a time. Moreover, the permissio marry more than one wife is granted with the condition that the man support them all, and that he can do justice to all their needs. A woman has final authority and choice in her marriage. A marriage can only be e tive by her own will.

Islam also removed illiteracy. It provides for woman ample opportu for higher education and instruction. On the whole, therefore, Islam rend the greatest service to the cause of womanhood.

A. The Filipino Women of the Past

Long before the coming of the Spanish colonizers to the Philippines, t already existed barangays or community governments headed by datus or c tains. These barangays, as historical records show, possessed codes of which governed the people.

The barangays were ruled mostly by men principally because of the constant war they had to wage either to maintain their society and culture or to extend their power to the neighbouring communities.

But women also played an important role in the barangay.

In some communities, as in Pangasinan for instance, a woman—Princess Urduja—was the leader. The main occupation of women, however, was to attend to the household chores, then teach the female members of the family to become good house-wives or active partners and participants in the pursuit of livelihood.

In Southern Philippines, however, where Islam took firm root during the early part of the 15th century, traditional governments called the *sultanate* or *datuship*, which were patterned after governments in older centers of Islam, were established. Because of the influence of Islam, the women in the Muslim area were assigned definite roles to play in accordance with its tenets, principles, and the *hadith*. Their status in society was raised and they were observed as active partners and participants in the promotion of community affairs.

In the case of women in the barangays, their role in society was dictated mainly by the indigenous culture which was a heritage from both the Malays and Indonesians. Thus, in the Philippines, social and cultural factors—interwoven with different waves of influences in the colonial periods, have inherited the orthodox concept of restricting the womenfolk to household activity. However, in spite of the seemingly secondary role which the pre-Spanish Filipinas had to play, a number of them soon were actively involved in the struggle for freedom and independence. There was, for example, Tandang Sora, a kindly old lady from the Tagalog region who was a nightangle to many a wounded soldier. Up North in the Ilocos provinces, there was Gabriela Silang, wife of Diego Silang, who continued the fight for freedom which her husband started. The first Filipino flag was also hand-sewn by a Filipina.

We can see that the Filipina has a very rich and colorful history as an active participant in the building of the Filipino nation. However, because of her Asian heritage, she remained in the background. Although she could acquire a vocation or a profession, she was expected to play a supportive and not a dominant role in community activities. It was then generally felt that the women's place was her home which she should be able to manage competently and efficiently. She was also expected to keep her emotions and feelings to herself at

all times. As a wife, it was her role to be submissive, even going to the extent of becoming a martyr for the sake of her husband, home and honour.

But the Filipina of yesteryears, in spite of the limited role she played in society, enjoyed a higher status than perhaps many of her sisters in Asia and African countries. While her participation was limited she was a force to contend with. She was more seen than heard from, but she certainly knew how to be seen, where and when.

III. THE MUSLIM WOMAN IN CONTEMPORARY PHILIPPINE SOCIETY

What is the extent of the Muslim womenfolk's participation in community affairs ? What are their roles and how effective are they in exercising those roles to promote better Muslim family and community living in the Philippines ? Do they face problems or constraints in the pursuit of these roles ? What proposals are apt to maximize their fruitful participation? these are some of the queries we push in order to expound clearly topic under discussion.

The Philippines has one of the highest population growth rates in the world—there are over a million more Filipinos every year. About half of these are females. On the basis of the ever-increasing population growth, the country is undergoing massive changes. With this also, times and men have considerably changed from the Spanish regime to the present era of the New Society.

And if man has changed greatly, so has the women. Indeed, it is truism that behind the success of every man, there is a woman. This sounds a little romantic but, I dare say that there is some truth to this view. As a matter of fact the history of man is replete with tales of great feats, lasting literary works, or concrete monuments which were made possible by the love of man for a woman. I can cite here the Taj Mahal of India, the hanging Gardens of Babylon, the Shalimar Garden of West Pakistan, and several other wonders of the world.

The coming of the Westerners, followed by Western ideas, which superseded the old Asiatic tradition about women as keeper of the house, have revolutionalized the Filipino women. Liberal education introduce by the colonialists changed the role pattern and lift up the womenfolk to become active participants in various endeavour. Having raised their social awareness, the educated and learned Filipino Muslim women today are active in social, economic and political spheres of our community and national life. Since liberation time, socio-economic reforms have been introduced by the government and the

private sectors—giving both men and women bright prospects for economic and social growth—this therefore enjoins both men and women to activity contribute their share in the attainment of social, economic, and political development.

The Muslim women are similarly faced with social problems like over-population, rapid modernization, westernization and inflation, and the like.

With problems like these facing them, the common belief which is more chauvinistic than realistic, is that the Muslim women would just shy away from these problems, and would just confine themselves in the safety and comfort of their homes—but such a belief is a thing of the past for a " new woman " has emerged. The *new woman* today has taken on an important and more involved role in the affairs of society and government. And in practically all fields of human endeavour. we find this *new woman* deeply involved and committed to the progress of her people and country. This *new woman* therefore has become conscious of her rights and equality with man. And today, she has become partner-builder of her nation with her relentless efforts and selfless devotion to a common cause, *i.e.* development.

In this critical period of our history where change has become the vogue of the times, the Muslim women have not lagged behind although they have emerged a bit slowly from the chrysalis of traditionalism, and have invaded fields where only men dared to tread. In some ways, they are even acting as the decisive agents of change.

Thus, today's challenges in our contemporary Philippine society will not remain unsolved for there are these *new* or *other* who are not only armed with knowledge and expertise but also by undying faith towards the development of the nation, as co-builders.

They have become more liberated and more freer to participate in social affairs Especially the well-educated ones, they could no longer think of limiting themselves to the household chores ; and, no longer accept the constraints of sex or the so-called " weakness " of the fair sex.

As a result of the liberation of the Filipina, she has become not merely a co-worker of the man, but also a determined competitor in many professions. In fact, the *new Muslim woman* today is considered a threat by her brothers in any field that is open for competition.

B The Muslim Women in Rural and Urban Communities

So we now have a good picture of the *new Muslim women*. It appears that their roles in the society have greatly expanded. To undestand further this phenomenon it becomes necessary to consider the background of the Muslim women in both the rural or traditional and urban communities.

By and large the Muslims have isolated themselves from their Filipino brothers for so long that they were not much influenced by Western civilization. But beginning from early 50s they have been exposed little by little to modern influences and Muslim communities have started to change, and in the process the women played a decisive role.

In the past, we then see that the Muslim women played a real meagre role—and this is due to two main factors: firstly, their conservatism, and secondly, their low social position before Islam came.

In the traditional or rural community, the Muslim girls lead a very simple life. The reason for this is simple, too—their ignorance because of lack of education, thus,—their failure to take advantage of available facilities.

The girl is not allowed to go to school because the parents believe that schooling in a non-Arabic school is a one-way traffic to Christianity. Therefore, she misses her elementary, high school and college education. (And even at an early age, she uses the *malong* or *tadyong*, (for the Tausog), and (rarely has footwear). Therefore, from her early age, she is told to take care of herself and behave properly by keeping constant watch over her actions and manners. At this time she begins to learn doing household chores. and simultaneously learn to act like a lady.

She is also expected to help in cottage industry—she weaves malongs and mats, makes buri baskets, and helps supplement the family income when not scheduled for Qur'an by the learned members of the family. Or she is sent to the Madrasah or Arabic School if there is any in the locality.

Very close relationship among the Muslim women in a traditional rural community is considerably displayed. In pursuing their daily activities, generally, they are always together, including attending Arabic schools and going to social gatherings.

The woman does not have much to say in the choice of her mate. This is a matter arranged for her by her parents or elders. Generally, however, the boy may visit the girl's place, but usually with two or more companions who are his relatives and friends, and who are about his age. And if ever the girl entertains, she entertains in the presence of her relatives and friends, too.

In sharp contrast, the Muslim woman in the urban community has undergone a change in attitudes towards education and social mores.

As to her way of life, the Muslim girl is influenced very much by urban civilization. Thus, when she reaches adolescence, she is not so much restricted. She can attend socials, go to movies, picnics. She enters the co-educational schools and selects a career for herself. But no matter what she does

and where she goes, her parents|elders give advice on what she should do, and restrict things that are not supposed to be done by a Muslim woman. In short, she is enjoined to uphold her dignity and integrity as a Muslim woman, though she participates actively in organizational activities, and attends conferences in neighbouring provinces or in regional and international conferences.

The education of the Muslim woman from elementary grades through college and the university, especially when the latter are outside her native province, exposes her to the mandate and demands of modernization. To a great extent, modernization has also affected the values and aspirations of Muslim parents. When these parents are also educated, then the social world of the Muslim woman becomes a bit realistic and meaningful, because their parents understand and appreciate their aspirations.

However, there are some conservative Muslim parents in urban community who do not allow their daughters to study outside their home province because they fear that their exposure to metropolitan environment may affect their morality. So what happens after finishing a degree in local schools and colleges, they get appointed either as public or private school teachers. So by statistics, the profession most occupied by Muslim women is the teaching profession. But since they cannot be all teachers, others took up other courses. and later on became nurses, doctors of medicine, sociologists, anthropologists, technologists, business-woman, business managers, entrepreneurs, engineers, lawyers, planners, architects, and doctors in humanities and social sciences.

The Muslim women may also enter an Arabic school, where they learn how to read the Qur'an, interpret and understand the Qur'an verses. However, with the strenuous work requirements in a Western school, very few Muslim women can tackle this work schedule. And very frequently, those Muslim women who succeeded in pursuing their careers are now practising their respective professions.

Again, because of the extreme demands and requirements of modernization, the Muslim woman today finds herself in a dilemma: she wants to use what she learned in school, and those from contacts with people of varied value orientations and background, and at the same time stick to the rules of her own society's values. For instance, her own society requires her to be obedient to the wishes and desires of her parents, thus she is given very little say in the choice of a husband for her. The usual practice is the betrothal system; where families are connected by close bonds of friendship, children are promised in betrothal even at a very early age. The promise is even made before the children are born. And often times, as in traditional society, a girl is betrothed to a boy she has never seen before. The reason given for this is simply that the families concerned do not want to break away from their own clan; that, they want their clan to be intact.

C. The Muslim Women and Family Life

Formal Education, training as well as increasing contact with the women in the larger (Christian) society has changed the old role pattern of women in the Philippine Muslim society. This acceptance of change is indicative of a gradual process of modernization, and readiness to adopt or accommodate modern cultural pattern of behaviour. Consequently, Muslim women aside from becoming able builders of the home, play vital roles in their social life.

However, despite the impact of modernization, these women have not considerably neglected the home. They continue to assume roles as mothers and daughters in family living. In fact, the impact of changes and modernization, brought about by education, have broadened the roles played by Filipino Muslim women in the family :

1. They make the home, comfortable, clean and attractive ;
2. They teach the young and growing adult about good grooming, cleanliness and the like ;
3. They develop proper nutritional value in the choice of foods for the family ;
4. They assume responsibility for the correct observance of safety rules ;
5. They budget family expenditures every month ;
6. They practice acceptable child rearing habits ;
7. They work by one-of-home employment to increase family income.

Most importantly, they keep touch of their family's expenditures by making a budget of their (family) needs every month.

Another important function they assume is income-generation for the family. They are now active in competitive life, not merely supporting and working with their husbands (as partners) in business to earn extra money, but they themselves are earning separate wages to increase family income.

These women of Southern Philippines, however, due to socio-cultural and historical reasons until lately, are passive and docile. They are late-comers in actualizing their roles in social life being tied-up by cherished cultural traditions that kept them at home, and leaving affairs outside the household within the province of the men. Modern education, however, triggered a major social change in the Muslim societies and incrementally pushed this process that rectified the erroneous role differentiation and identification based on old customs and traditions. It provided the channel thru which mobility and growth of the Muslim men and women were affected.

The process soaked up the seed upon which redefined women's role in social life germinated and broadened. In the mid-50's, a foremost Muslim woman educator, now a member of the National Commission on the Role of Filipino Women (NCRFW) raising her farsightedness, initiated the move to establish an institution that provided an opportunity for vocational and higher education among Muslim populace in Muslim Mindanao, particularly, the Cotabato regions.

The womenfolk in the Muslim society employ channels in their community participation. One of this is the Muslim Women Association of the Philippines (MWAP) organized by some educated Muslim women. The association provided the forum thru which they voice their opinions and suggestions on vital issues concerning Muslim affairs in the Philippines. Though not functionally representing the voice of the entire Muslim women, due to its limited membership, the association itself is an emblem of an emerging consciousness of this segment to become a partner in vital endeavours. This organization is now complemented by the Association of Philippine Muslim Women Leaders and Professionals, which is composed of women executives—and this writer is the first elected chairman and executive officer.

In the academic field our Muslim women had shown their potentials, competence and excellence. The Mindanao State University had once a lady Vice-President. In politics, there was a lady governor, former Governor Tarhata Alonto Lucman (Maranaw) ; members of the Provincial Board, Santanina Rasul, Jean Yasin (Tausog), and several lady mayors, like Bai Tonina Matalam Adil, a Maguindanaon. Also presently the Muslim women had penetrated a military structure. Ms. Santanina Rasul, a Tausog, was formerly head of the Political Science Department of the NDCP, a military institution. Our education women are jampacked in the field of teaching, and other minor positions in the government service. In this sector, their participation can be aptly described as minimal owing to various reasons. Low level of literacy rate among our Muslim population in general and our Muslim women in particular, and their still dominant traditional outlook, to a large measure, circumscribed them from actively playing their vital social roles.

The following selection is an attempt to delineate possible ways of maximizing their role participation in community as well as national affairs in the context of changing Philippines.

IV. CONCLUSION AND RECOMMENDATION

It is an acknowledged fact that the Muslim Filipino women have not yet fully attained their maximum level of participation in the social, economic, political and cultural affairs in their society. Their participation in the field of education, social work, health nutrition, community affairs, business, industry, agriculture, tourism and other fields has not been significant nor has it

been greatly felt. Their unwanted status is brought about by compounded reasons of delimiting customs and traditions, religious inhibitions, and life-long pattern of cultural restraint on Muslim women.

The following are proposals to maximize the role of Muslim Filipino women in family and community affairs :

1. In education, the Muslim Filipino women should be encouraged to pursue higher level of learning. There is still a lot of rooms for qualified Muslim women educators in the country. The traditional role of girls as fulltime housewives-to-be, and hence underserving of education and academic training should be discouraged.

2. In social work, the Muslim Filipino women should be trained to fulfill an array of social services such as health services, housing, social security, recreational activities and family planning facilities. The traditional cultural restraint that Muslim Filipino women do not have any role outside the home should be corrected.

3. In health and nutrition, the women could undergo training on nutrition, the value of a balanced diet, to help in the program to educate the Muslim folk to eat less rice and more vegetables, and to look for more meat substitute.

4. In community affairs, the Muslim Filipino women could be co-opted for more active and significant roles in the development of the community. In the present situation, it is very extraordinary for Muslim Filipino women to assume a responsible position in community affairs. Be it in politics or policy decision-making processes, or civic action work, the Muslim Filipino woman has yet to show her mettle.

5. In business and industry, the contribution of Muslim Filipino women is still insignificant. Business and industry are fields which are considered to be solely men's domain, hence the women have been deliberately kept away from it. Perhaps, the Muslim Filipino women should be trained and developed to rechannel their untapped skills for business and industrial roles, thereby contributing their share in the nation's economy.

6. In public service, the developed expertise among the Muslim women should be tapped for responsible positions so that they may participate actively in running the affairs of the government and in the development of the nation. This will then give recognition to their potentials and values, a cause championed by no less than the First Lady, Mrs. Imelda R. Marcos, who has proved her role as a woman and a leader, domestically and internationally.

WASSALAM.

CONTRIBUTION OF ISLAM TO THE ADVANCEMENT OF KNOWLEDGE

THE CONCEPT OF KNOWLEDGE

What other sources of valuable contribution in any field of human society can hold candles with the one which is made by the Holy Quran All knowledge has basically emanated from divine revelations which were deeply meditated upon by human thought and took the form of variety of branches of knowledge *viz* Natural Sciences, Physical Sciences, Philosophy, Politics, Literature and Arts. The study of ancient Holy Scriptures, clearly indicate that the Almighty has been communicating knowledge of his creation and moral and religious laws and precepts to mankind which served as basic Principles from which man obtained knowledge according to his ability and capacity corresponding to his efforts, individually and collectively.

This is what God calls " ROOHI " ونفخت فیہ من الروحی "And I poured my soul into it. " Which means that God bestowed the gift of self-consciousness to man. The self-consciousness is nothing else ' except ' knowledge ' من عرف نفسہ فقد عرف ربہ' (He who knows himself, knows God). As knowing is one of the attributes of God, he parted with a certain por.ion of his voli ion and gave to man. Thus man's self-consciousness becomes the part and parcel of Gods volition. Knowing God, is knowing him through self and his works which in turn encompasses all branches of knowledge whatsoever. The superiority and mastership of a craftsman can only be judged from his craft and he can only be the best judge of the craft who is aware of the qualities of that craft.

I have given you " the Book " and " the wisdom " tells the Holy Quran. 'Alhikmah ' is very wide term which encompasses the understanding of the entire works of creation.

" He it is who has sent down to thee the book ; In it are verses basic or fundamental (of established meaning), they are the foundation of the book others are allegorical. But those in whose hearts is perfersity, follow the part that is allegorical, seeking discard, and searching for it hidden meaning but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say ". We believe in the book the whole of it is from our lord ; and none will grasp the Message except men of understanding " (3:7).

There hath come to you from God (new) light and a perspicuous Book 5:17 " where with God guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by this will unto the light guideth them to a path that is straight " (5 : 18).

This straight path is the path of true knowledge صراط مستقیم the knowledge of reality حق of truth, beauty and justice. حسین و عدل

ان فی خلق السموات والارض واختلاف الیل والنهار والفلک التی تجری فی البحر بما ینفع الناس . . . والسحاب المسخرین السماء والارض لآیت القوم یعقلون ۔ (بقرہ ۱۶۳)

Quran Majeed invites man in unequivocal terms " Behold " In the creation of the heavens and the earth, in the alternation of the night and the day ; in the sailing of the ships through the ocean for the profit of mankind ; in the rain which God sends down from the skies and the life which it gives to an earth that is deed ; in the beasts of all kinds that he scatters through the earth ; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth....................................here indeed are signs for a people that are wise ".

Thus Quran Majeed assigned great importance to learning particularly in the field of natural Science. The prevailing Popular notion of the western thinkers that the Quran and the teachings of Islam are out-moded and can not fit in the present technocrat, most advanced scientific society is defeated. On the contrary, the very sacred book of Allah is the embodiment of all knowledge. Natural, Physical, Religious and Moral. Let me say without any fear of contradiction that the present advancement of science and technology without the living soul of Quranic teachings will merely end in destruction and disaster to human society.

The Holy Prophet Mohammad (Peace of Allah be upon Him) teaches. " Whoso leaveth his house to seek wisdom pursueth the path of God untill his return ". " Seek knowledge though it be in China ". Undoubtedly at the time of saying this, the Holy Prophet had not in mind, the knowledge of Quran, Religion or Hadith but the knowledge of the laws of God's universe, the Physical Sciences and the worldly knowledge profitable to mankind.

Speaking about Science the Prophet says " Science is the remedy for the infirmities of ignorance, a comforting beacon in the night of injustice. The study of the Sciences has the value of fast ; the teaching of them has the value of prayer ; in a noble heart they inspire the highest feelings and they correct and humanise the perverted ".

The Holy Quran further declares :—

هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكرا ولوا لاالباب ۔

"Are the possessors of knowledge equal with those who possess not knowledge ? It is the possessors of understanding that are mindful."

(XXXIX : 9)

وعلم آدم الاسماء كلها ه

"And he imparted to Adam the knowledge of the nature of all things ".

Man here on this earth has to prove himself true to the trust laid in him of digging deep the mines of knowledge in accordance with divine guidance. It is the main mission of man to make supremacy of Mater's *Workmanship manifest.*

So Quran Majeed teaches its believer to pray.

رب زدنی علما ه

" . . . . O my lord : advance me in knowledge " it is through the institution of prophethood that God the Almighty teaches and advances him in knowledge.

Sciences

Science is knowledge based on systematic observation and experiment through classification of facts. It is an enquiry into the cause and effect of the things. It stands, for accumulated knowledge properly classified and formulated for discovery of General Truths or operation of general Laws. In other words it is the knowledge relating to the physical world.

The Prophet encouraged and ordained the learning of Science in the following terms." Teach Science he who teaches it fears Allah, he who seeks it adores Allah ; he who spread it distributes alms, he who possesses it becomes an object of veneration and of benvolence, Science saves from error and sin, it clears the way to paradise. It is our companion in travel, our confidence in the desert, our society in solitude. It guides us in the pleasures and pains of life and serves as an ornament before our friends. It is through it that the Almighty elevates men who are destined, to pronounce on " What is true and what is good ".

In the field of Science, the Muslims under the true guidance, encouragment and enlightenment of the divine teachings of the Holy Quran, embarked upon temptuous voyage of search for learning and thus laid the foundation stone of all the branches of scientific knowledge.

Mr. Pickthall in his book on " Islamic Culture " clearly states. " The Muslims set out on their search for learning in the name of God at a time when Christians were destroying all the learning of the ancients in the name of the Christ. They had destroyed the library at ALEXANDRIA, they had murdered many philosophers including the beautiful Hypatia. Learning was for them a devil's snare beloved of the pagans. They had no injunction to seek knowledge even though it were in China ". The manuscripts of Greek and Roman learning were publicly burnt by the priests. The Western Romans had succumbed to barbarism. The Eastern Roman Emperors kept their library and entertained some learned men, but within their place walls. The priests ruled everything beyond. We find the KHALIFA AL-MAMUN making war upon christian Emperor of constantinople for the soul purpose of obtaining certain ancient books and the persons of certain men of learning versed in ancient sciences. These were shut-up in the imperial place at constantinople, but when they came to Baghdad, their learning became useful to humanity ; for those learned men, in collaboration with the learned men among the Muslims, were set to work atonce on the translation of the ancient books. Thus the muslims saved the ancient learning from destruction and passed its treasures down to modern times.

Education

The word " Education " derives its root from the english infinitis' to educe ' which means to bring-forth. The Holy Quran defines it in the following words.

" that which leadeth from darkness (of ignorance) to light (enlightenment).

This definition is very wide in its meaning and application. No other notion of human product can encompass so much in so few a words. It can only be the sole aim and purpose of education. Education which fails to deliver these goods to man can not be termed as education. It must lead man from darkness to light, from the deep dark abyss of ignorance towards illuminating enlightenment of learning. Learning the work of the creation of the Great Master, the apparant and hidden laws working within the worlds physical and spiritual.

Education in the..........early days of Islam was confined to the learning of Quran Majeed, Hadith or traditions of the Holy Prophet and religious laws. So the earliest teachers in Islam were the Quran readers and after words came the traditionalists (Muhadiths محدثین) and jurists (Fuqha).

Imam Jaffer Sadiq, son of Imam Mohammad Baqar, was the great grandson of Hazarat Ali. His mother was the great grand daughter of Hazrat Abu Bakr. He was born in the reign of the Ummayd Caliph Abdul Malik and witnessed 10 Ummayd and two Abbasid Caliphs. He rose to be one of the greatest intellects and teachers of Islam who dedicated his life to the spiritual and intellectual development of the community.

He established one Madrassah at Medina in which people gathered from all over the Islamic world. He devoted most of his time to meditation, prayers and teaching to the students. What a greater contribution of him to education can be that of providing the Muslim posterity the celebrious and most renowned thinkers, Jurists and Scientists like IMAM ABU HANIFA, IMAM MALIK, SUFYAN SURI, SAID UL ANSARI and JABIR IBN HAYYAN, the greatest Chemical Scientist of Islam.

The Madrassah of the Imam played an historical role in educating some of the greatest intellectual giants of Islam. His house and the prophet's mosque were great educational and research centres. Theology, Metaphysics, Astronomy and all other Sciences known to the world were taught in his Madrassah. Nearly 4000 students attended the Imam's Madrassah as mentioned in records. (Hundred Great Muslims Page 118).

According to " Imam ABU-HANIFA" he was the greatest scholar of Islamic theology and jurisprudence ". IMAM MALIK Says " My eyes have not seen a more learned pious, God fearing man than IMAM JAFFER SADIQ. According to JABIR BIN-HAYYAN " There can hardly be a better teacher then him in the world ".

It was during the golden prime of the Abbasid Dynasty, that he old informal type of education was revolutionised and took a new turn. The Bayt-al-Hakmah (the house of wisdom) was founded by AL-MAMUN (830) in his capital which served as a centre for higher learning besides being a translation bureau. In the year 1065—67 NIZAM-UL-MALIK, the enlightened persian Vizir of the SALJUQ-SULTAN ALP-ARSLAN and MALIK SHAH founded an academy NIZAMIYAH in Islam which became a model for later institutions of higher learning. The students had both the lodging and boarding in this academy and used to get scholarships. It was in this NIZAMIYAH that AL-GHAZZALI lectured for 4 years (1091—5). AL-GHAZZALI was the first teacher who brought the problem of education into organic relation with a profound ethical system. He nunciated the idea that the imparting of knowledge was the object of education and stressed upon the necessity of strimulating the moral consciousness of the student. AL MUSTANSIRIYAH was a seminary built by the next last caliph AL-MUSTANSIR in 1234 which was equipped with baths and kitchens and included a hospital and library.

Besides, the NIZAMIYAH of Baghdad, NIZAM-UL-MALIK established several other seminaries (Madrassahs) in Nayshapur and other towns of the empire.

IMAM GHAZZALI is also one of the greatest educationists of his time who gave new Philosophical approach to the theory of education and added new dimensions to it. His teachings influenced the later educationists. In his world-famous work ' IHYA-UL-ULOOM ' he has fully developed the conception of knowledge and the theory of education in the first chapter of his book. Dividing knowledge into its different and various departments *viz*. he has emphasised the importance of true knowledge through proper education. Grading the various stages of child's intellectual grasping capacity, he suggested the correct approach to imparting necessary knowledge to the child corresponding to its gradual growth. Stress has been laid upon IL-MUL-QURAN and IL-MUL-BAYAN علم القرآن و علم البیان IL-MUL-HADIS علم الحدیث

Tib. His educational thought pervaded through Spain which became centre of higher learning and attracted people from all over the world.

SHARIA AND NON-SHARIA

Viz. IL-MUL-KALAM, IL-MUL-FIQH, IL-MUL-KITAB-UL-ALLAH SUNAT-U-RASOOLULLAH (Holy Book and the Tradition......حدیث......)

ILM-e-TASSAWAF, IL-MUL-IKHLAS, ILM-e-BATIN and ILM-e-MUAAMLAH.

Philosophy

The Abbasid dynasty reached its Zenith in between the reigns of Al-Medhi and Al-Wathiq. Particularly it was in the days of Haroon-al-Rashid and Al-Mamoon that the muslims flourished in every field of knowledge and attended at most brilliant political and intellectual development.

The muslim philosophy accepted the influence of Greek Philosophy and Falsafah was for them a knowledge of the real cause of things as they realy are. It was in the days of AL-MANSUR that institution of translation was founded which started the work of transmitting works of Greek thinkers into Arabic. " The Arabs " says Humboldt " drove back the barbarism which had already existed in Europe for two centuries..............they went back to the eternal sources of Greek Philosophy. They did not stop at saving the treasures of acquired knowledge ; they increased it and opened up new routes for the study of nature."

" From a new angle and with a fresh vigour " says H.G. WELLS ", the Arab mind took-up that systematic development of positive knowledge which the Greek had begun and relinquished. It revived the human pursuit of science. If the Greek was the father, then the Arab was the foster-father of the Scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was, and not by the Latin route, that the modern world received that gift of light and power ".

At some later stage, these Philosophers were given the name of "HUKMAH" whose thinking was not confined to religion. IBN-RUSHD was one of those celebrated Philosophers who became the source of modern speculation in the new school of Philosophy.

AL-KINDI an Encyclopaedist and versatile genuis was a Philosopher of RENAISSANCE. According to ABU-MAASHAR, the author of MOZAKKARAT, AL-KINDI was considered among the four greatest translators that the muslim world had produced.

AL-KINDI, ABU-YOUSUF, YAQOOB-IBN-ISHAQ flourished in Baghdad about the middle of the ninth century and was known as the Philosopher of the Arabs. He made invaluable contribution to Mathematics, Astrology, Astronomy, Physics, Optics Music, Medicines, Pharmacy, Philosophy and Logic. AL-KINDI endeavoured in NEO-PLATONIC PATTERN to combine the view of PLATO and ARISTOTLE. His principal work was on geometrical and Physiological optics which was later superseded by the greater work of Ibn-al-Haitham.

The reign of the Abbasid Caliph Mamun constitutes the most glorious epoch in Islamic history and has rightly been called the Augustan age of Islam. AL-KINDI was the head of the house of wisdom دارالحکمۃ in which Philosophy acquired the real progress. As a natural Philosopher he has discoursed and discussed amply upon the doctrine of soul and intelligence. Nearly two hundred and sixty-five works are ascribed to him.

" The HARMONISATION OF GREEK PHILOSOPHY with Islam begun by AL-KINDI, an Arab, was continued by AL-FARABI, a Turk and completed in the East by Ibn-Sina, a Presian".

Muhammad Ibn-Mohammad Ibn-Tarkhan Abu-Nasr-Al-Farabi (Alpharabius) flourished at Aleppo in the glorious court of SAY-F-AL-DOULAH AL-HAMADANI. He was renowned as a SUFI and died at Damascus in 950 at the age of about eighty. He blended PLATONISM, ARISTOTELIANISM and SUFISM which accorded him the tittle of Second Teacher معلم الثانى.

He best known works are the RISALAT FUSUS AL HIKAM and the RISALAT-FI-ARA " AHL-AL-MADINA AL-FADILAH. IBN-SINA was indebted to AL-FARABI in his Philosophical views.

In the judgement of IBN-KHALIQAN " no muslim ever reached in the Philosophical Sciences the same rank as AL-FARABI and it was by the study of his writings and by the imitation of his style that IBN-SINA attained proficiency and rendered his own work so useful.

At AL-BASRA flourished one school of popular Philosophy, in the middle of 4th century hijra (ca : 970) which was known as IKHWAN AL-SAFA. Their epistles which neraly number fifty two treat of Mathematics and Philosophy. AL-GHAZZALI was influenced by the IKHWAN'S writings.

Astronomy & Mathematics

The beginning of Astronomy in Islam was marked by the translation of one Indian work SIDDHANATA (AR. SINDHIND) which was brought to Baghdad in 771. It was translated by MOHAMMAD IBN-IBRAHIM AL-FAZZARI. The first regular observations were made in JUNDAYSAPUR in the nineth century which followed one an other Astronomical observatory, established by AL-MAMOON. SIND-IBN-ALI AND YAHYA-IBN-ABI MANSUR (830-31) was made the Director of that observatory. Ibrahim AL FAZZARI was the first muslim to construct Astrolabe which revolutionised the Navigation. One of the earliest Arabic treatises on Astrolabe was written by AL-BIN-ISA-AL-ASTROLABI who flourished in Baghdad and Damasucs before 830.

In order to determine the size of the earth and its circumsference, AL MAMUN'S Astronomers carried out the measurement on the plain of SANJAR NORTH of the Euphrates and also near PALMYRA and calculated 56-2/3 Arabic miles as the length of the maridian. It was remarkably an accurate result exceeding only about 2877 ft. in the real length of the degree at that place. This would make the circumsference of the earth 20,400 miles and its diameter 6,500. Their operation was participated by the sons of MUSA-IBN-SHAKIR and AL-KHAWARZIMI whose tables (Zij), revised two centuries later by the Spanish Astronomer MASLAMAH AL-MAJRITI (ca : 1007).

ABU-AL-ABBAS AHMED AL-FARGHANI (AL-FRAGANOUS) of FARGHANA was another eminent Astronomer of this period. His principal work of AL-MUDKHIL ILA-ILM HAYAT AL-AFLAK was translated into Latin by JOHN OF SEVILLE and GERARD OF GREMONA.

After MAMUN, BUWAYHID SULTAN SHARAFAT-DAWLAH (982-9) established another observatory in his Baghdad place in which ABDUL REHMAN AL-SUFI (986), AHMED AL-SAGHANI (990) and ABU AL-WAFA (997) worked together, ABDUL REHMAN AL-SUFI composed one book AL-KAWA-KIB AL-THABITAH (fixed stars) which is a master piece of observational Astronomy. In the court of another BUWAYHID RUKUN-AL-DAWLAH (932—76) of AL-RAYY, flourished ABU-JAFFER AL-KHAZIN OF KHURSAN who ascertained the obliquity of the ecliptic and solved a problem in Archimedes which leads to a cubic equation. Shiraz, Nishapur and Samerqand were other popular centres for making a systematic study of Astronomy.

The success of the Arabs was greatest in Mathematics Astronomy and Geopgraphy in mechanics and optics, in Chemistry and Medicines, in botony and mineralogy.

Speaking of the School of Baghdad, Sedillot says " What sepecially characterised the Baghdad School at its beginning was the truely scientific spirit which presided over all. To go from the known to the unknown, then from effect the causes and only to admit as true what has been demonstrated by experimental work; such were the principal taguth by the maters. During the nineth century the Arabs were in possession of this fruitful method which, a long time after words was to be, in the hands of modern investigators, the instrument of their first discoveries.

Between 877 and 918 ABU-ABDULLAH MOHAMMAD IBU-JABIR AL-BATTANI (ALBATEMIUM) unquestionably the greatest Astronomer of his nationality and two and one of the greatest in Islam made his observations and studies in AL-RAQQAH. He proved the possibility of annular esclipses of the sun, determind in the great accuracy the obliquity of the escleptic and presented original theories on the determination of the visibility of the new moon.

At Ghaznah, Afghanistan, lived ABU-AL-RAYHAN MOHAMMAD IBN-AHMED AL-BIRUNI (973—1048) considered the next original and profound Scholar, Islam produced in the domain of natural Science. He produced in 1030 for his pattern AM'SUD son of the famous MAHMOOD, an account of the Science of Astronomy entitled at QANUN-AL-MASUDI-FI-AL-HAYAH W-AL-NUJAR. In the same year he composed a short catchisual Geometry, Arithematic, Astronomy and Astrology entitled AL-TAFHIM-LI-AWAL Since AL-TANJIR.

His first work was AL-ATHAR AL-BAQIYAH an AL-QURUN AL-KHALIYAH " dealing chiefly with the calendars and errors of ancient peoples. In this work he made accurate determination of latitudes and longitudes. His name also shines in the field of history and was one of the renowned travellers of his time.

Of the SALJUQ SULTANS, JALAL-AL-DIN MALIK SHAH patronized Astronomical studies. He established in 467 (1074-5) at AL-RAYY at Nishapur an observatory for an accurate determination of the length of the tropical year. The celebrated Omar Khayyam was called to this new observatory. Born between 1038 and 1048 at Nishapur, where he died in 1123-4, Umar is known to the world primarly a persian poet and free thinker; very few realise that he was first class Mathematician and Astromer as well. The researches of AL-KHAYYAM and his collaborations resulted in the production of the calendar named after his patron AL-TARIKH AL-JALALI which is even more accurate than the Georgian Calendar.

ABU-MA'ASHER (886) a native of Balkh in KHURASAN who flourished at Baghdad, was the most distinguished astronomer of his time. In the christian world he was known as ALBUMASAR who figured as a prophet in the iconography. His contribution of the laws of the tides were communicated to Europe which he explained on the basis of the relation to the moon's rising and setting.

Several of the muslim works on Astronomy were translated in course of time into Latin, especially in Spain and exercised a determining influence on the development of the science in Christian Europe.

A Hindoo scholar brought to the court of MANSUR the Astronomical work Sindh-Hind who is also credited with introducing Hindoo numerical law with its numeral system Act (Hindi) and the Zero.

AL-KHWARIZIM, MUHAMMAD IBN-MUSA (780-Ca-850) was the principal figure in the early history of Arabic Mathematics. One of the greatest Scientific minds of Islam, he influenced Mathematical thought to a greater extent than any other medieval writer. Apart from compiling the oldest Astronomical tables AL-KHWARIZIMI composed the oldest work on Arithmetic and oldest work on Algebra. The last HISAB-AL-JABR-W-AL-MUQABALAH, presented through over eight hundred examples, some of which were anticipated by NEO-BABY LONIANS, was his chief work but was lost in Arabic. This book after being translated into Latin by Geratral of Cremona was used until the sixteenth Century as the Principal Mathematical Text Book of European Universities and served to introduce into Europe the Science of Algebra and with it the name.

Among later Mathematicians influenced by AL-KHWARZIMI, are UMAR-AL-KHAYYAM, LEONERS FIBENOCCI OF PISA (After 1240) and MASTER JACOB OF FLORENCE. AL-KHAYYAM'S ALGEBRA, which marks a considerable advance on that of AL-KHWARZIMI, contains GEOMETRIC-and Algebraic solutions of equations of the second degree and an admirable classi-fiction of equation.

Geography

The great systematic geographer of the Arabs do not make their appearance until the advent of AL-ISTAKHRI IBN-HAWQAL and AL-MAQDISI in the middle of the fourth muslim century. Born in ISTAKHAR (Persepalis) AL-ISTAKHRI flourished about 950 and produced his MASALIK AL-MAMALIK with coloured maps for each country. This work was celebration of the geo-graphical system established by ABU-ZAYD AL-BALKHI (934) who flourished at the Samanid court and whose work has not been preserved. The system ini-tiated by AL-BALKHI and AL-ISTAKHRI paid little attention to countries outside Islam and made the text largely a description of the accompanying maps. Its representations were travellers themselves. AL-ISTAKHRI is the second writer to mention wind-mills (in SIJISTAN), the first reference to them having been made by AL-MASUDI. At AL-ISTAKHRI'S request IBN-. AWQAL (943-77) who travelled as far as Spain, revised the maps and text of his geography. IBN-HAWQAL later re-wrote the whole book and issued it under his own name as AL-MASALIK W-AL-MAMALIK. To this same school belongs the mere original work of AL-MAQDASI (or AL-MUQADDASI), so called because he was born in JERUSALEM (BAYT-UL-MUQADIS). This geographer visited all the mus-lim lands except Spain. Sijistan and India and in 985-86 embodied an account of his twenty years of travel in a delightful work ' AHSAN-AL-TAQASIM FI-MA-RIFAT-AL-AQALIM which contains much valuable and fresh information.

In the same period flourished the Yamanite geographer and Archaeologist AL-HASSAN IBN-AHMED AL-HAMADANI who died (945) in a prison at Sana and whose two works Al-IKLIL and ' SIFAL JAZIRAT AL-ARAB ' con-stitute an important contribution to our knowledge of pre-Islamic and Islamic Arabia.

Before the close of the Abbasid age lived the greatest of the Eastern Muslim Geographers, YAQUT-IBN-ABDULLAH AL-HAMAW (1179—1229) Author of the geographical Dictionary ' MUJAM-AL-BALDAN ' and equally important Dictionary of Literati ' MUJAM-AL-UDBA. Born in Asia minor of Greek parents, young YAQUT was brought in Baghdad by a merchant from Hamah who after giving him good education, enfranchised him.

The first draft of his geographical dictionary was drawn at AL-MAWSIL in 1224. He died at ALEPPO. His geographical dictionary contains valuable information on history, ethnography and natural science.

Medicine

Zakria Al-Razi, known as ' RHAZES ' in the West is universally recognised as the most outstanding Scientist of the Mediaeval time, who influenced the course of thought in all the branches of knowledge. He practiced medicine from his very early age when he was about 20. He was fully devoted to the study of medicine. Herbalogy and practice. He did not only give thought to clinical development, but was deeply given to enquire into the causes of diseases and their remedies. ' RHAZES ' says " MAX MAYERHOF " was undoubtedly the greatest Physician of all times. " A number of his works were translated into several European languages and according to Encyclopaedia of Islam. " Down to the seventeeth century A.D., the authority of Razi was undisputed............In the field of medical practice he surpasses the knowledge of the ancients ".

Writing in his well known book ' ARABIAN MEDICINE ', Edward—G. Browne recognizes Razi as " The greatest and most original of all the Muslim Physicians and one of the most prolific as an author. " He was the most eminent thinker of the nineth century A.D., which is known as the golden period of Islamic learning. " The persian Al-Razi ", admits George Sarton ", was not simply the great clinician of Islam and of the whole of the Middle ages, he was also a Chemist and Physist..................He may be considered, on of the fore-runners of the Latro-Chemists of the RENAISSANCE. Galenic in theory, he combined with his immense learning true HIPPOCRATIC WISDOM ". While Razi excelled in the clinical side of medicine, IBN-SINA surpassed in the theoretical side. Cyril Elgood writes in the " Medical History of Persia and the Eastern Caliphate", Influence of RHAZES and AVICENNA upon Western thought was equally great".

ABU-BAKR MOHAMMAD IBN-ZAKRIYA-AL-RAZI (865—925 A.D.) was a Persian Muslim who was born at RAYY near modern Teheran. He also held the post of Administrator of the well known ' MUQTADARI HOSPITAL OF BAGHDAD '. His reputation stretched far and wide and attracted people and patients from all the corners of the West Asia. He left behind himself immortal works on Medical Science, Chemistry, Physics, Music, Philosophy, Mathematics, Astronomy and Ethics.

" His erudition was all embracing " says MAX-MAYERHOF " and his Scientific output remarkable, amounting to more than 200 books, half of which are medical ". His monumental and gigantic work on medical Science and medicine are " AL-HAWI," KITAB AL-MANSURI " and AL-JUDARI WAL-HASBA." His another treatise ' BAR-UL-SAAT ' or CURE within the hour' was widely read and was translated into Persian and French languages. His ' KITAB AL-MANSURI ' (Called LIBER ALMANSORIS IN LATIN) dealt with Greek medicines. His another outstanding work ' AL-JUDARI WAL-HASBAB ' dealt with Small Pox and Measles. It is the most authentic book on the subject even upto the present times. It was translated into most of the European languages.

The greatest achievement of AL-RAZI in the realm of medical Science is his monumental work ' AL-HAWI ', the most comprehensive Encyclopaedia of Medicine ever written by a medical man which runs into 20 volumes. He compiled this book in the light of his personal experience and knowledge and took him 15 years to complete. Not only that but he also wrote " CHEMISTRY ", His " KITAB AL-ASSAR " which dealt with preparation of Chemical substances and its appliances.

ABU-ALI-AL-HUSSAIN IBN-ABDULLAH IBN-SINA (980—1037) known in the West as (AVICENNA) was the most celebrated Muslim Physician of the eleventh century, known throughout the middle ages as the ' PRINCE OF PHYSICIANS ' composed, one book ' The CANON OR AL-QAROON ' which included nearly all branches of Science and had a tremendous influence on the fate of medicine in the orient and among the European nations. He was so intelligent and indefatigable that he could repeat the Qur'an by heart when only ten years old and at twelve he had disputed in law and in Logic. He was practitioner at the age of eighteen " When I found a difficulty " he says " I referred to my notes and prayed to the creator ". He was not only a voluminous writer but also a very successful Physician.

Great advancement was made by Islamic medicine in MOORISH SPAIN. Clinical efficiency was embodied in the family of IBN-ZHUR, from which sprang many eminent Physicians during the eleventh, twelveth and thirteenth centuries, among them the most brilliant representative of Islamic medicines in Spain, ABU-MARWAN IBN-ZHUR (AVEN ZOOR) who died in 1162 A.D. In his writings, particularly in his " AL-TEISIR " full of clinical reports, the author seems to be inspired by healthy realism.

IBN-RUSH (AVEROES) also has greatly contributed to the medicine apart from his works on Mathematics, and Philosophy as narrated above. His another work ' AL-KULLIYYAT ' which is reckoned as a medical masterpiece dealt with the general principles of medicine.

The Islamic Physicians also largely influenced the progress of Surgery. The greatest Surgeon of the Arab race was ABUL-QASSIM KHALAF ABU-ABBAS AL-ZAKRAWI (ABULCASTS) (1013—1106). He was the medical authority and was frequently consulted by Surgeons of mediaeval times. His great work upon medicine bears the name of " AL-TASRIF " and occupied an important place in surgery and became a classic in the mediaeval Schools of Europe. It was he who restored the former glory to Surgery.

We may also mention the names of ABU-BAKAR MOHAMMAD IBN-BAJAH (AVENIPACE), an other Arabian Philosopher and Physician who wrote upon materia medica, AL-IBN-ISA and ABU-YAQOOB ISHAQ IBN-SOLEIMAN AL-ISRAELI and AMMAN IBN-ALI-AL-MAWSIHI were famous Ophthalmologists. Moses IBN-MAIMAN wrote famous treatises upon Dietetic,

Poisoning and its treatment. He was court Physician to SULTAN SALAHUDDIN. IBN-WAFID (ABENGUEFIT) wrote upon simple remedies. IBN-AL-JAZZAR wrote " Itinerary of the Poor ", ARIB-UBU-SAID AL-KHATIB wrote a complete treatise on the generation of the foetus and the treatment of the pregnant women and the newly born. ABDUL HASAN SAEED IBN-HABAATULLAH, Court Physician of Caliph Al-Muqtaddi wrote a work entitled " MAQALA-FI-KHALQIL-INSAN (Discourse on the Creation of man ").

The teaching of medicine was very well organized in the Schools of Baghdad, Basra, Damascus, Cairo and Cordova. After a certain period of time the students were given a kind of diploma, called (IJAZA).

The Arabian, " says Osler in his " Evolution of Modern Medicine " lit a brilliant torch from Grecian lamps and from the eighth to the eleventh centuries the profession reached among them a position of dignity and importance to which it is hard to find a parallel in history ."

One incident took place in 931 A.D. from which one can conjecture to what extent the medicine had developed in Baghdad.

A patient had died from the carelessness of his Physician. The Caliph decided that from that time no body should paractise medicine unless he had been examined by SINAN-IBN-THABIT, CHIEF PHYSICIAN OF THE BAGHDAD HOSPITAL.

Gibbon says in his Decline and Fall of the Roman Empire, "In the city of Baghdad, 860 Physicians were licensed to exercise their lucrative profession; in Spain, the life of Catholic Princes were entrusted to the Skill of the Saracen and the School of Salern, their legitimate off-spring, revived in ITALY and EUROPE the Precepts of the healing Art".

History

There lived in the suburbs of Baghdad, the metropolis of Abbasid Caliph, one old man of Turkish Blood who paved the way for the development of historiography in the Muslim world. This old man was TABARI whose invaluable contribution in the field of historiography is unparalleled and unique example of its own. It was after him that History became one of the broadest sections of the Arabic Literature.

It was during the period of third century of Islamic era that Islamic learning reached its highest peak. MUHAMMAD IBN-JARIR ABU-JAFAR AL-TABARI (838—923 AD) was one of the intellectual luminaries who shone like a bright star on the horizon of Islamic civilization. He is one of the greatest historians that the world has produced. Born at AMOL in Tabaristan and getting education at various Centres of learning like RAYY, BAGHDAD, WASIT, BASRA, KUFA and FUSTAT. He came to be known as father of Islamic

History. According to YAQUT, TABARI wrote forty pages a day for forty years. YAQUT further states that TABARI was intending to write two books a history and commentary of the Holy Quran comprising of 30,000 leaves each but he was dissuaded by his friends that it would not be possible for the writer or the reader to go through such volunimous and gigantic a work as human life is very short. He lives for 85 years died in 923 AD and was buried in Baghdad.

His monumental works are : Commentary on Quran and (2) "TARIKH-AL-RASOOL AL-MALIK" (ANNALS OF APESTBS AND KINGS). His commentary on Quran is recognised to be a standard book "ALL THE BOOKS WERE ECLIPSED BY THE ANNALS OF TABARI" writes Encyclopaedia "Britannica", whose fame lasts upto the present time. The value of this book is very great. The Author's Selection of traditions is usually happy and most important episodes were treated with most fulness of detail. His History begins with the creation of the world and continues upto 302 A.D. (915 AD). In the writing of this book of history, he used and referred the earlier historical works of IBN-ISHAQ, KALBI IBN-SAAD and MUQAFFA and persian translations. His other works are "IKHTILAF" a legal work "TAHZIBUL ATHAR" consisting the tradious of the Prophet and AL-BASIT" a juristic work. He had written several other minor works. He is called 'LIVY OF ARABS' and the father of Islamic History.

The invention of Mariner's compass اصطرلاب opened the way for enterprising Voyages to the knowledge Hungry Arabs and other Muslim Scholars. The Arab Sailors Travellers and Traders went round about the known world and even touched the shores of the new world.

ABUL HASAN ALI IBN-HUSSAIN, IBN-AL-MASUDI was the sone of the Holy Prophet's companion HAZRAT ABDULLAH IBN-MASUD. AL-MASUDI was born at BAGHDAD in the last decade of the 9th Century. He travelled through Persia and India and visited important cities.

MANSURA was, in his time the most glorious and brilliant town of Western India and was the capital of the Muslim State of Sind. He has higly praised the glory and grandeur of this city in his renowed book " MURIG-UZ-ZAHAB. His is said to have visited MADGASCAR, ZANZIBAR, OMAN, CENTRAL ASIA and TURKISTAN, after visiting CHINA and INDO-CHINA.

AT-FUSTAL (OLD CAIRO) he wrote his monumental and extensive work 'KITAB AKBER-UZAMAN', which comprised of 30 volumes with supplement, the "KITAB-UL-AUSAT" containing a Chronological sketch of general History. Islam produced outstanding Historians who have made invaluable contribution to History such as TABARI, MISKAWAHY, MASUDI and IBN-KHALDUN. MASUDI was known as 'HERODOUTUS AND PLINY OF ARABS' who revolutionised the writing of Hostiry by presenting the critical

study of historic events. He was deeply learned in the rise and full of the innumerable dynasties of the world. He says "I have never come across a historian who had dealt with the subject of history in a manner as I have done. A comparison of my historical work with those of my predecessors would convince any reader of the validity of my statement".

History before Khaldun was not subject to minutest scrutiny and the enquiry into the prohabilities and improbabilities of historic events. He is the first among the historians of Islamic era who laid the foundation stone of History as a Science. He applied Scientific approach towards the study of History and this earned him the title of the "FATHER OF MODERN HISTORY" Previously, history was regarded as the simple description of events without judging or ascertaining the authenticity of the events.

He laid out certain principles of writing history which were followed by the latter historians upto the present. His masterpiece on History is 'KITAB AL-IBAR' (World History) which narrates not only historic events but treated it as a Science. He says in 'PROLEGONEMA) " It is only by an attentive examination and well sustained application that we can discover the truth and guard ourselves against errors and mistakes. In fact, if we were merely to satisfy ourselves by reproducing the records transmitted by tradition without consulting the rules furnished by experience, the fundamental principles of the art of Government, the nature of the particular civilization, or the circumstances which characterise the human society ; if we are not to judge of the event which occurred in distant times these which are occurring under our eyes, if we are not to compare the past with the present, we can hardly escape from falling into errors and losing the way of Truth".

To conclude, Islam instilled a new spirit of quest and enquiry in the field of knowledge in the Muslim and invigourated him to learn from the Divine Lessons of Wisdom and enlightenment, the true path of guidance and the realisation of God through His Works. This desert traveller, the dweller of tents and leather huts, laid opened the treasures of knowledge through the education of the Divine Book. Rising from the sandy dunes of Arabia, the Arabs raised the metropolitan cities like Medina Munawera, Damascus, Baghdad, Fustat, Cordova and Cairo as centres of superior civilization and higher intellectual learning. They did not leave any aspect of human life un-attended and embraced all branches of knowledge.

Emmanuch Deutsch Says " By the aid of the Quran the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome, and in as many tens of years as the latter had wanted hundreds to accomplish her conquests; by the aid of which they, alone of all the Semites came to Europoeas Kings, whither the Phoenicians had come as tradesmen, and the Jews as

fugitives or Captires. They came to Europe to hold up the light to Humanity, they alone, while darkness lay around, to raise up the wisdom and knowledge of Hellas from the Dead, to teach Philosophy, Medicine, Astronomy and the golden art of song to the West as well as to the East, to stand at the cradle of modern Science and to cause us late epigoni for ever to weep over the day when Granada fell".

Max Neuburger says" Islamic civilization which in its prime surpassed that of ancient Rome in animation and variety, and all its predecessors in comprehensiveness, lasted untill the commencement of the eleventh century. In the West the fall of Cordova (1236) set the seal to its fate ; in the East the Mongols invasion terminated the rule of the Abbasides in Baghdad (1258). Nevertheless for centuries after this golden age the achievements of Moorish Spain were by no means inconsiderable, much being accomplished also in Egypt, of which country the Mongols stopped short, whilst even under the rule of the Seljukes and Mamlukes intellectual aspirations were by no means wholly, quenched, and even in the present day may be traced the impress which the Arabic epoch left upon the evolution of mankind".

LIST OF BOOKS REFERRED

1. MUQDAMA IBN-KHALDUN
2. IHYA-AL-ULOOM BY IMAM GHAZZALI
3. HISTORY OF SARACENS BY AMEER ALI
4. HISTORY OF ARABS BY PHILLIF K. HITTI
5. ISLAM IN THE WORLD BY DR. ZAKI ALI (CAIRO)
6. VOICE OF ISLAM- JOURNALS
7. AL-YAQEEN INTERNATIONAL—BHAWANI PUBLICATIONS
8. ISLAMIC ENCYCLOPAEDIA—URDU TRANSLATION
9. IBRAT-NAMA ANDLUSA BY DOZY
10. HISTORY OF ISLAM BY MOENUDDIN NADVI

THE MOSQUE—(A CENTRE OF COMMUNITY WELFARE)

"The way of life", says Holy Quran, "with Allah is Islam", which means peace. This verse of Holy Quran shows that the Creator Himself has laid down a course of life for men to follow. This course of life in Islam is inter-relationship, which is the criterion of each article of faith and the Principle of Islam. In such principles first comes the Salat or Prayer, which creates harmony, relationship, peace, unity, discipline, and brotherhood. To perform the Salat a certain sacred place is, thus, required. In Islam, this sacred place is called Masjid, where each individual muslim gets the opportunity to see and meet his brothern five times daily.

The word, "Mosque", in Arabic is described as "Masjid", which meant a place, where one prostrates oneself or a place of worship.

The Holy Prophet of Islam (Peace be upon him), has described in one of his sayings the whole world, except graveyards, bathroom, and other filthy places as the mosque. This means that prayer can be offered at any place, excepting which are prohibited by the Holy Prophet of Islam (Peace be upon him), *i.e.*, in the dung hill, public slaughter house, graveyards, public roads, bathrooms, camel houses, and the roof of the Hòly Kaaba.

For the sake of conv nience, it is necessary for the muslims of a locality to erect a mosque with their vicinity, so that, they may be able to offer prayers five times daily and even to solve their problems, and to create unity, peace and prosperity amongst themselves. This house of Allah, thus will not only serve the purpose of offering the Salat, but will also act as the centre of community welfare.

HOLY KAABA.—Among all the places of worship, we find Holy Kaaba, as the oldest one. In the words of Sir William Muir, "Kaaba from time immemorial is the scene of pilgrimage from all quarters of Arabia". The polytheists before Hazrat Ibrahim, performed the pilgrimage by circumbulating the idols placed by them in the House of Kaaba. Hazrat Ibrahim banished these idols from the House of Kaaba, and introduced a monotheistic pilgrimage. The Semitics performed the pilgrimage by surrounding the idols in a naked manner, and the polytheistic bedouines, also, followed the same practice, but abondoned their habit of nakedness. But, when, Hazrat Ibrahim by the will of Allah, reached the place, he erected with the help of his son Ismail, a house of clay and stone called Holy Kaaba, and prayed Allah for its glory and survivil. From this time his family settled at the very place. Later on, this place was remidled and developed, and became a centre of worship, which resulted in the foundation of the City of Mecca. It was with the Quraishites that this Holy Land became famous not

only as a centre of worship, but, also, as a centre of art, culture and trade to the adjoining countries of the then known world.

Holy Kaaba was built for eleven times :—

(a) By the angles. (b). By Hazrat Adam. (c). By Hazrat Sheesh. (d). By Hazrat Ibrahim. (e). By the Amalaqah Tribe. (f). By Banu Jarham. (g). By Qussay bin Kalab. (h). By the tribes of Quraish. (i). By Abdullah bin Zubair. (j). By Hajjaj bin Yousuf (k). By Sultan Murad II of the Ottoman Empire in 1004 A.H.

Hazrat Ibrahim laid its foundation on the very foundation erected by Hazrat Adam. It was built with stones of the five mountains of Arabia.

The Quraishites constructed it after thirtyfive years of the birth of the Holy Prophet of Islam (Peace be upon him), on a platform, so that flood water might not enter in its vicinity and damage it. In this stage Holy Prophet of Islam (Peace be upon him) settled the dispute of replacing the Black Stone amongst the four main tribes of Quraish. Then Abdullah bin Zubair levelled it to the ground and built it on the foundation laid by Hazrat Ibrahim. It happened in 64 A.H.

After the martyre of Abdullah bin Zubair, Hajjaj bin Yousuf in 74 A.H. again levelled the construction of Abdullah bin Zubair with the consent of the Ummayyad Caliph Abdul Malik bin Marwan, and again built it on the pattern of the Tribe of Quraish. This structure remained till the days of Sultan Murad of the Ottoman Turks, when in 1004 A.H., he took its construction work in his hand. The main cause of its new construction was that due to heavy rains the walls of the Holy Kaaba were dashed to the ground, and the flood water in the Holy Kaaba raised about three feet High. Thus, Murad II ordered for its construction, which was completed in 1004 A.H. This construction was made on the foundation laid down by Hajjaj bin Yousuf. Thus :—

1. The difference between the construction of Hazrat Ibrahim and that of Quraish is. . . . . .2645 years.
2. The difference between the construct of Quraish and that of Abdullah bin Zubair is. . . . . .92 years.
3. The difference between the construction of Abdullah bin Zubair and that of Hajjaj bin Yousuf is. . . . . . . .10 years.
4. The difference between the construction of Hajjaj bin Yousuf and that of Murad II of the Ottoman Empire is. . . . . .966 years.
5. And upto 1400 A.H. after the construction of Murad II is. . . .4396 years.

Thus, Holy Kaaba was built by Hazrat Ibrahim before. . . . . .4099 years.

In Holy Quran, at certain places, we find verses relating to its foundation that it was the first House of Worship on the world. Such as :—

1. Holy Kaaba is the first House of Divine Worship. (3:96)
2. Surely the First House appointed for man was that of Bakkah, full of blessings and guidance for all kinds of Human beings, *i.e.*, nations.
3. In another verse of the Holy Quran it is called as Bait-al-Atiq.
4. Holy Quran also, describes its name as Bait-al-Haram.

After the construction of Holy Kaaba, Hazart Ibrahim with the orders of Allah called the people to come over for pilgrimage. His call was highly responded through the supernatural powers of Allah and the people came flocking and settled there within its vicinity and, thus, gradually developed the city state of Mecca.

IMPORTANCE OF HOLY KAABA.—(1) Holy Kaaba is a oldest sign of monotheism and declares the Unity of God, because being a Muslim, in offering the prayers, we are bound to face it. Further, the affording Muslims are bound to come for pilgrimage, at least once in their life.

(2) The prayers offered in the Holy Kaaba carried one lakh rewards in comparison with the prayers offered in any other mosque.

(3). Turning the face of all the mosques towards the Holy Kaaba and the performance of the pilgrimage rituals imbibes a true spirit and sacrifice amongst the Muslims.

(4) In Surah Baqar, Allah has said that the Muslim Ummah is the result of the sacrifices, and prayers of Hazrat Ibrahim. Thus, it also teaches us to sacrifice ourselves unconditionally before the will of Allah, just as Hazrat Ibrahim, Bibi Hajirah and Hazrat Ismail sacrificed, and that before this sacrifice our mind must be clear and pure from all evils, *i.e.*, shirk, as Holy Kaaba was purified by the Holy Prophet of Islam (Peace be upon him) from all the traces of idol worship.

(5) The turning of faces towards the Holy Kaaba also, represents before us the Unity of purpose of the Muslim Ummah.

MOSQUE OF QUBBAH.—It is the first mosque which was constructed by the Holy Prophet of Islam (Peace be upon him). It is, also, known as Masjid-e-Taqva or the Mosque of Piety or Masjid-e-Quwatul-Islam. When the Holy Prophet of Islam (Peace be upon him) migrated towards Madina, he stayed at a place called Qubba, three miles from Madina and constructed this Mosque. We also find its mention in the Holy Quran.

MASJID-AL-DHIRIR.—This mosque is also called the mosque of Mischief, because, it was built by some hypocrates of the tribe of Banu Ghanam, opposite to that of Masjid-al Qubbah, to help the notorious enemy of Islam,

i.e., Abu Amir, who had fought against the muslims in the battle of Uhad. This mosque was built for the purpose that abu Amir should come, stay there, and, thus, may be able to play some mischief amongst the muslims. But they were unsuccessful as the plan was revealed by Allah, to the Holy Prophet of Islam (Peace be upon him).

MASJID-E-NABVI.—In the beginning the muslims were offering their prayers individually, in their own houses, as their strength raised, the House of Arqam, was the centre of offering the prayer. But after the migration of the Holy Prophet of Islam (Peace be upon him) from Mecca to Madina, when the muslim rose to an immense degree, it became necessary for the muslims to have their own centre of administration, social organisation and over all a community development centre. thus, the Holy Prophet of Islam (Peace be upon him) took the construction work of Masjid-e-Nabvi, a portion attached to the Masjid was reserved for the purpose of school.

Just after his arrival at Madina, the Holy Prophet of Islam (Peace be upon him) purchased a piece of land, and a very simple mosque was constructed with sun backed bricks and stone on this plot. Its roof was covered with palm leaves and clay, rested on the columns consisting of the stems of palm trees. Holy Prophet of Islam (Peace be upon him) himself took part in its construction. It was again rebuilt by Hazrat Abu Bakr and Hazrat Umar, then by Hazrat Usman, with the same material. However, Abdullah bin Zubair made repairs and additions. As a matter of fact, the principle of simplicity in its construction was followed by the early caliphs, But their succesors, the Ummayyads and the Abbasids incurred heavy expenses on the construction of Masjid-e-Nabvi.

This mosque of the Holy Prohet of Islam (Peace be upon him) was his office. He ransacted most of the business there. He had to carry on great deal of correspondance. Letters had to be sent to the various tribes, treaties ex cuted and orders issued to the governors and the tax collectors. All this was done in the mosque of the Holy Prophet of Islam (Peace be upon him), and no office was built during his life time.

MOSQUE ARCHITECTURE.—A great deal of muslim architecture is confined to the artistic beauty of the mosque. Muslim architecture is neither of the work o the Arabs, who were the earliest muslims, nor of any particular nation. It is international in character, in the moulding of which many nations of North Africa, South Europe, West, Central and South Asia have taken an active part. Its history begins with and by the construction of the mosque. The mosque architecture passed through a process of evolution. In the beginning during the life time of the Holy Prophet of Islam (Peace be upon him) the Masjid-e-Nabvi was built in 683 A.D.; it was simple and without any architectural beauty. Its roof was covered with palm branches and mud. The earliest mosque had a court, a roofed hall to shelter the worshippers and a pulpit for the caliph or the

person who led the prayer, to sit, and to deliver the sermon from or to speak on important affairs pertaining to the muslim community. This simple place of worship extended to a square court covered with a cistern for ablution. These amenities were gradually elaborated into a number of halls, minarets, domes, till it became the very life centre of muslim architectural activities. But at a later stage, we find that the Muslims could never remain naturally content with the simple of the past. With the expansion of the Muslim dominion, the mosque architecture was influenced by different styles, such as :—

(a) In Mesopotamia, it was influenced by the old Babylonian and the Sassanian style,

(b) In Syria by the Byzantine architectural style, and

(c) In Egypt by the Coptic architecture.

However, the mosque architecture, offer the best means of studying the architectural development of a country.

During the life time of the Holy Prophet of Islam (Peace be upon him), we find nine mosques in Madina. These mosque also served the purpose of a school and as we find in history, the Holy Prophet of Islam (Peace be upon him) sometimes supervised personally the school 6 in the mosque. On the other hand many mosques even during the life time of the Holy Prophet of Islam (Peace be upon him) were built in Arabia by the different tribes, where always the principle of simplicity was strictly observed.

During the days of the early pious caliphs, beautiful mosques were built throughout the Islamic calipahate and arrangements were made for their maintenance. In Arabia alone during the life time of Hazrat Umar, there were 40000 mosques. The court of Holy Kaaba was enlarged and Masjid-e-Nabvi was built on a large scale. Lights were not common amongst the early muslims and even mosques went without them. Under Hazrat Umar, resources having developed, sufficient arrangements were made to light all the mosques in the empire and they were furnished with mats and carpets.

During the days of the Ummayyads of Damascus, Abdul Malik bin Marwan constructed a Dome of Rocks, which shows influence of the Byzantine architecture. It was the earliest muslim mosque covered with semi-circular stone. The Dome was made of timber. But covered outside with lead and the painted inside with plaster. The Ummayyad caliphas made improvements in Masjid-e-Nabvi and Holy Kaaba. The mosque of Al-Aqsa in Jerusalem build in 690 A.D., is also a monument of the Ummayyad rule. Its arches are large and vividly painted. The small size of the columns was made up by higher square lines over the capitals, which are under the range of other arches, under which wood ties have been built. This principle of construction has been followed in other mosques subsequently built in Africa and Spain. During the same period, Walid bin Abdul Malik rebuilt

the Masjid-e-Nabvi, on a very grand scale, for which material came from all parts of the muslim world. The Byzantine Emperor, at the request of Walid sent 100,000 mithqals of Gold and 40 camels loads of monenics with a large number of the expert masons. The other building on which Walid bestowed great attention, personal supervision and wealth was the Mosque of Damascus. The construction of this mosque is estimated to have cost of 600,000 Dinars. It was considered to be one of the marvel of the world and he, further extended and beautified other scores of mosques. Apart from it, many mosques were built by the Ummayyad governors in their provincial capitals. During the period of the Abbasids of Bughdad, we also see the development in mosque architecture. Caliph Al-Mehdi, also, enlarged the court of Holy Kabba.

The mosques built during the days of the pious caliphs were simple in structure like that of Masjid-e-Nabvi. Later on, to make the mosque beatutiful and decorative, minarates made of stones were introduced, and gradually the Muslim rulers started to build magnificient and highly decorative mosques. Thus, the architecture flourished in Islam, remained for long the best specimen of Arabian architecture and decorative art. Holy Qur'an also, recommends the grandeur in the construction of the mosque (Holy Qur'an 24:36). Masjid-e-Umar still stands as a grandeur and glory of the early muslim architecture. It is highly influenced by the Byzantine art and architecture, and is covered with a Dome. The Masjid-e-Sulaymaniah, the great mosque of Istanbul, Jamia mosque of Delhi, Great mosque of Damascus, Kufa, Cairo, and Cordova, Jamia Mosque of Thatta and Badshahi Masjid of Lahore, are in no way inferior to the master pieces of other civilisations, either in architecture or in artistic decoration. Masjid-e-Cordova is an imitation of the Mosque of Qairowan of Tunis. It was built by Abdur Rehman III of Muslim Spain.

....*AS AN EDUCATIONAL CENTRE.*—The mosque for the Muslims does not bear the same exclusive character as does a church for the Christians. It is not merely a place of worship. The Muslims indeed honours the mosques but they do not hesitate to use it for any laudable purpose. It is a cultural centre of the muslim community, where the muslim community was educated on all questions of its welfare. The Friday Sermon is still a regular weekly lecture on all such questions, whose existance we find even from the days of the Holy Prophet of Islam (Peace be upon him), where it became necessary to inform the Muslim community on any matter of importance.

Besides, all such activities, the mosque of the Holy Prophet of Islam (Peace be upon him) was also provided with the arrangement for the education of those, who wanted to acquire learning and knowledge. Men who had to be trained as missionaries, for the spread of light and learning in distant parts of the country, not only received their education in the mosque, but, also, lodged in a place, called the Suffah, attached to the Mosque of the Holy Prophet of Islam (Peace be upon him). Regular Madarasah were opened in the mosques, where

Holy Quran, Hadis, and Fiqh were taught to the students. Many of the mosques still today have some waqf property, whose income is spent towards the maintenance of the teachers and the taughts.

Hazrat Umar, the second caliph of Islam appointed a number of learned men to lecture in the mosques on Islamic teachings in the Cantonments of Kufa, Basra and Damascus. later on, such lectures which were delivered before the Friday prayers were increased and became the nucleus of a future-mosque-Madarassah. In the first century of the Hijrah, we find majlis formed for the educational purposes in the mosque of al-Madina. During the period of the Ummayyada the poet Al-Kumait, about the begining of the 8th century taught the students in the mosque of Al-Kufa, where the students circled about him. Same procedure we find in vogue in the mosque of Damascus.

By the time of the Abbasids, the mosque became the place of public lecgures, not only on theology, and traditions, but, also, on the other branches of art and science. There were numerous mosque schools in the city of Bughdad. Yakubi numbers such mosques more than 30,000 and describes that each mosque was a potential school in the modern sense, but carried on all the education work in the mosque.

Al-Maqqari, also says that the people of Andalusia have no schools to help them in the quest of learning, because, they study all branches of education and learning in the mosques by payment of fees, where co-education for the tender-aged students was prevalent. On the other hand, he further says that mosques were, also, serving the purpose of hostels. The education given in the early abbasid period bore some resembelance to contemporary church education in Europe. In later times quite in accordance with the earlier spirit, libraries were, also, kept in parts of the mosques, and some mosques had very large libraries attached to them, containing upwards of 100,000 volumes. In Mecca as well as in Madina we find such libraries attached to the mosque, Jámia Zaitunia in Tunis and Nizamiyah of Bughdad had also great libraries. In Merv, in the 6th century, there were in the mosques ten public-endowed libraries. These collections were made through gifts, endowments and bequests.

In short, it was the glory of Islam that it gave to Science the same footing which it gave to the study of the Holy Quran, Hadith, and Fiqh, a place in the mosque. The most, it must be remembered were, thus, the universities of Islam in their great days.

AS A RELIGIOUS CENTRE.—The mosque was used from the very beginning, for the general divine service, *i.e.*, collective Salat. It was a place where believers assembled around the Holy Prophet of Islam (Peace be upon him), who delivered his address, which contained not only the appeals for obedience to Allah but regulations affecting the social life of the community, marriages were often performed, and subscriptions for helping the needy and for waging the Holy

Wars were, also, collected here. It was in the days of the Holy Prophet of Islam (Peace be upon him) the nerve centre of all the religious and other sacred activities of the Muslim community. It plays the most important part in Islam and the Muslim History than any other place of worship of any other religion. Holy Quran in this regard has laid great emphasis on the mosque. He says :

> " And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues, and mosques in which Allah's name is much remembered ". (Holy Quran : 22:40).

This verse of the Holy Quran reveals that if any house which can rightly be called as the House of Allah, on account of its association with Him, is Mosque, which is the centre of all the religious life of the Muslims and which kepts the mind of the Muslims imbued with higher thoughts and thus, his heart alive in a real sense. There is no better place than the mosque, thus, for the performance of the religious rituals. This is why the Holy Prophet of Islam (Peace be upon him) made it obligatory on all the Muslims to offer their prayers five time daily with congregation, so that, they not only follow the lessons of equality, fraternity, liberty, and social justice, but also of discipline and obedience to the will of Allah. This is why we can say that no religion has been so successful in establishing a living brotherhood of man as has Islam, and the secret of this unparalleled success lies in Islam, and that without mosque the mere teachings of the brotherhood of man would have been remained a dead letter as it is in so many other religions. Just with the enterance in the Mosque the whole atmosphere is changed with the electricity of the Divine name and one feels the presence of Allah, on the other hand the reformation of character is another duty of a religion and Islam served this purpose by means of mosque. It is, only achieved, by means of a regular performance of prayer at the stated time. Thus, the difference of color, wealth, and rank vanish within the mosque and quite a new atmosphere which reforms ones' character prevails.

....*AS A POLITICAL CENTRE.*—Mosque is a community development project. It is a centre of gravity of all the social, religious, as well as political life of the muslims. During the days of the Holy Prophet of Islam (Peace be upon him) mosque was, even, the centre of many political aotivities. In this regard, we find in Encyclopedia of Islam that in the chief Mosque of Madina :—

1. Negotiations with different tribes were made by the Holy Prophet of Islam (Peace be upon him).
2. After the battle of Uhad, the Madina's chief spent the night.
3. A prisoner of war was tied with one piller of the mosque.
4. Disputes over business were settled there etc.

Here it should strictly be noted that many mosques like that of Basra, Kufa, Damascus, Fustat, Cairo, Aba-Gophia were founded by the Muslim generals.

The pious caliphs were always assisted by a council of elders (Shura) composed of the principal companions. It always held its sitting in the Holy Mosque of the Holy Prophet of Islam (Peace be upon him). Here, the important national questions were discussed and settled. Deputations from muslims as well as non-muslim tribes were received in the mosque and some of the most important deputations were lodged in the mosque. The ruler's house was attached to the mosque and he had to conduct the five time daily prayer. The installation of a caliph always took place in the mosque, and thus, he always occupied the minber to deliver his sermon which always consisted of the policy of the new caliph, his aims and objects. The revolt against Hazrat Usman was also started from the mosque, and he was badly stoned while delivering his Khutba. Same was the case with the provincial governors, who always adopted the same practice of their introduction and their policy to the public. Commander-in-chief of the army was also at liberty to call for Salat and to deliver his Khutba. A governor who could not preserve his authority with the Khutba was dismissed. Further, the name of the caliph was always mentioned in the Khutba, of all the mosques of the muslim state, which constitute a great insignia of sovereignty of the caliph and his political importance. In this regard the meetings in the mosques in the pre-partition days of the sub-continent demanding Pakistan have not yet been forgotten. Thus, mosque served the muslim rulers and the ruled.

....*AS A COURT OF JUSTICE AND ADMINISTRATION*.—In the capital the caliph always acted not only as the head of the executive, but the head of the judiciary as well. The institution of the Judiciary was under the separate head known as Qazi-al-Qudhat, who always held his session in the capital of the state. In the province there were provincial Qazis. Holy Prophet of Islam (Peace be upon him) was himself a Qazi and he always had his meetings in the mosque. This sitting of the Judiciary in Islam in the mosque is, in the words of Ibn Batuta, found upto 7th century A.H. Some of the Qazis took their seats by the side of the minber and some in the open square only during the prescribed hours. Mufti Abu Bakar Al-Dinawwari was the last muslim Qazi, in this respect.

Same was the case with the public administration, where from the very beginning every transaction was made from the mosque. It was Muawiyah who established various Diwans. However, the financial business was still then vogue to be transacted in the public where the director of Finance in Egypt always held the auction of the land in the mosque of Amr bin Aas. During the Fatmid and the Abbasid period, the proclamations and the orders about the transactions and the appointments of important officers etc; were announced by the ruler from the pulpit of the mosque.

In short, all such events and facts proves the fact that the mosque was not constructed and introduced only for offering Salat, but was meant as the main spource of the community development project of the muslims. It was the educational centre, the office of the caliph, the meeting place of the Shura, the tourch bearer of unity brotherhood, fraternity, equality, discipline and social status of the muslim Ummah.

THE ORIGINS OF ISLAMIC CULTURE

The Islamic culture is based on the concept of life expressed by the Holy Quran and the sunnah of the Holy Prophet (Peace be upon him). The Quranic tenets and divine injunctions dominate all the aspects of culture in Islam. No deviation from the teachings of the Holy Prophet is acceptable. Here religion and culture do not go their separate ways, in fact the former provides the main incentive for the latter. The different fields of culture *i.e.* sciences, literature, art and architecture all are designed and approved by the ideas represented by the religion. Nothing by repugnant to Quran and Sunnah is put forth or recognized the civilization shaped by Islam. Hence the origins of culture in Islam are purely dogmatic and based on religion. For instance the startling feature of the Muslim achievements in mathematics and astronomy is the close relation of its findings with the tenets and commands of religion. For purpose of religion it become vitally important for the muslims to ascertain correctly the position of Mecca in relation to all the different parts of the world in which muslims might be living; to determine precisely the moments of sunrize and of the rising of the moon by which the Muslims could regulate the observance of the fast of Ramadan ; and finally to measure surfaces correctly for the purpose of division of estates, since parcalling out of land jointly inherited had received devine sanction had been discussed in great detail in the revelation of the Quran. In order to perform all these diverse religions tasks the muslims had to develop mathematical methods which are simple, practical as well as precise and correct. They also made use of Zero and the decimal system centuries before the Christian Europe believed the 'empty' figure to be a foolish invention. The Muslim also had to make important contribution towards practical astronomy to make themselves capable of evolving the system of luner calendar. Therefore they invented so many instruments for astronomy to make observations of the universe.

Similarly the main incentive behind the geographical discoveries of the muslims, was the spiritual urge of the adherents of Islam to perform the duty of the pilgrimage to Macca the Holy city where Kaaba the House of God is elevated. Consequently within less than a hundred years after the Holy Prophet, Muslims were living in far flung areas that stretched from India to Moroco and Spain. Yet thousands of miles of unkown territory might lie between their homes and Islam's Holy city. The pilgrimage might involve months even years of travel across deserts and mountains, plains and cities. It thus become essential for the Muslims to gain knowledge of the places that separated from Mecca. That is why the travelogues left by many of the Muslims globe trotters, the mines of useful informations on theologions philosophers and Scientists of the time.

Likewise, the ultimate aim behind the different experiments of Muslims Alch - mists was to attain spiritual discipline. Their Alchemical pursuits must be regarded as a kind of spiritual exercise for which the laboratory discipline, was merely

an outward vehicle and symbol. In their efforts to purify chemical substances sufficiently too find, finally, one that would enable them to transmute baser metals into gold, they sought simultaneously an inner purification of their own selves and a refinement of their spiritual faculties. Thus they tried to purify themselves spiritually from all the dross that would have prevented them from reaching their ullinate aim, the will of God.

Such was the case of Medical Science where the Muslims introduced the idea of universalism and dynamism against the static world of Greeks who regarded the man more or less a self contained entity. To them, if he happened to fall ill, it was his own self that was primarily responsible for it. Contrarily, any doctrine or therapy that might imply man's isolation from his fellowmen and the world at large would obviously be alien to Muslims. The Islamic universe icluding mankind and nature, being but the living cloak of God, can admit of no existance in isolation from any of its component parts. The muslim mind was incapable of viewing man whether in health or in sickness, as isolated from God from his fellow-men and from the world around him. As the Holy Prophet says "A beliver to his other fellow belivers is like a signle human body joined together if a portion of it falls ill the whole body feels effected". Therefore it was provably inevitable that the Muslims should have discovered that disease need not be born within the patient himself but may reach him from outside; in other words that they should have been the first to establish clearly the existence of contagion. This can hardly be regarded as accidental. For their fundamental religious conception made the muslims view man as the link in a chain whose links might be his fellow-men, an infected garment, air or water. None of these existed in a vacuum by itself; together they formed a brotherhood that reflected the unity of Allah where nobody will ever feel alone, or suffer from the frustration that the sense of alonness so easily produces. So these were Muslims thinkers who gave the world the most concrete affirmation of the doctrine of contagious character of disease.

Therefore it can easily be termed that culture in any form never separates itself from the religious ideology. In fact it is the religion in Islam that provides chief motive force and inspiration to civilization.

Take the case of Art and paintings in Islam. As compared with the West the Muslims lacked in paintings and sculptures not due to some specific deficiency or failure of wisdom on their part, but it was all due to the fact that religious injunctions in Islam proscribe representational art. The Holy Prophet disdained the figurative art. In order to eredicate, once and for all, the idol worship that had been prevalent among the pagan Arabs, he prohibited the making of statues or any images. As he says "Who so ever makes an image him will Allah give as a punishment the task of blowing the breath of life into it; but he is not able to do this ; and "those who make these pictures will be punished on the Day of Judgement by being told : Make alive what you have created".

Since the Muslims were forbidden to indulge in figurative art, their artistic gifts had to seek outlets in other directions. In this quest they produced an art which may claim to be one of the purestarts. That is why it is visual and exclusively aesthetic one, highly concentrated and very logical expression of artistic spirit and not figurative and idolographical.

In architecture, also, Islamic spirit dominates the whole show. Muslims believe that Man is temporary and God is permanent. So to build a home both for the present and for posterity as done by the nobles of Europe implies and urge for personal immortalization which is disliked and disdained here. That is why no large scale specimen of domestic architecture has survived in the Islamic world. If such building was erected any where, it was put to ruins and could not withstand the test of time because in Islam the attitude of these builders for posterity would be regarded as both impious and presumptuous. Man has no right to try to immortalize himself in stone. Immortality belongs to God alone and none else. Therefore, the majority of Muslims private d vellings are erected with no thought of permanence but merely to serve immediate needs on utilitarian grounds. Only one type of Islamic edifice which is erected not merly for the present but with an eye to permanence and eternity is the Mosque the Muslims place of worship to God, where no inconsistancy prevails, for its purpose is not to accommodate a particular individual, but to glorify the name of Allah and foster and favour the Islamic tenents for which it is mainly built. That is why you can easily see so many mosques, thousand years old that still exist throughout the muslim world.

Apart from it, the Muslim architects also kept in view the whole vista of Islam's practical life while designing the replica of the mosque. For example the horseshoe arch elevated at the front of the mosque as Mehrab is hoofshaped and emulated just to imitate the hoof of the horse being driven by the Muslim solder. It is purely muslim version which has acquired inevitability and virtually its functional significance as an indicater of the exact direction of the Qibla in the prayer Hall. Likewise the dome erected over the roof top of the mosque is developed into it present form by the muslims. They shaped it specially according to the helmet worne overhead by the Mujahid. The installation of the Minaret in each mosque for giving the prayer call *i.e.* AZAN has gained much importance by the Muslims. They derived its idea from the edge shaped lance of the Islamic warrier and give it a specific character for the purpose. Consequently this arch, dome and minarte became the distinct feature of mosques thought the muslim world.

Nevertheless the muslim archetects never failed to produce results that are unmistacably 'Islamic. They, invariably succeded in imparting their specific concepts to produce such works that are Islamic in mode and character.

So it can easily be declared that in all the spheres of Islamic civilization and culture we find the peculiar Islamic genious at work, a genious that knows how to absorb different elements inorder to transform them into purely Islamic synthesis, a genious completely disciplined and regulated by the divine guidance to find the will of God.

Hence the Islamic culture is originated by the ingrevients based on the revelation of the Holy Quran and teachings of the Holy Prophet (Peace be upon him).

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IMPACT OF MUSLIM CULTURE ON SOCIOLOGY OF SINDHI LANGUAGE

Sindhi is one of the major language, of Pakistan. It is spoken in the province of Sind by approximately 11 million people. It is one of the oldest language of the sub-continent with a rich culture, vast folk lore and extensive literature.

Linguistic boundary

Sindhi has extended its issoglossis beyond the geographical boundaries of the province of Sind. In Northern Sind, it flows over the north-west into Baluchistan province, to the North and North-west into Punjab and the former Bahawalpur State. On the west it is bounded by the mountain range separating Sind from Baluchistan. This boundary has not been crossed by Sindhi except in the southern part of the hilly area of Kohistan [1]. Here, in general, the language spoken is Baluchi but Sindhi is also spoken by a great majority of people. In the former Lasbella State, now a part of Baluchistan province, it is spoken as a mother-tongue by over 80% population [2]. It has spread its influence still further a field towards Persian Gulf in the Makran area of Baluchistan and is spoken as a first language alongwith Baluchi (Makrani dialect) by a large number of people in Jadgal, Guadar, Ormara and Pasni and has crossed the Gulf and is spoken in Muskat, Abuzahbi and generally in the coastal region.

In the east and south-east, Sindhi has crossed the Rann of Katch and is spoken by a large number of people in Katch, Gujrat and the Peninsula of Kathiawar .

In the east, it has influenced the speech of the neighbouring parts of Marwar and Jaisalmir States of Rajputana in India.

After the partition of India, numerous Sindhi Hindus migrated from Sind and settled in the central, eastern, western and northern parts of India [4].

Sindhi is not only spoken in the Indo-Pakistan sub-continent but it is also spoken by approximately 200,000 people as their first language, in Tanzania, Kenya, Nyasaland, Zimbawe, Congo, South Africa, Madagaskar, and in U.K., U.S. and Canada by those who have migrated to U. K. and U. S. and Canada from Uganda.

It is also spoken by a great number of people in Hong Kong, Singapore, Manila, Bangkok, Java, Somatra and in some other parts in South-East Asia, particularly by those traders who have settled there through generations. We get evidence of their trade from Shah-Jo-Rasalo and books on history and culture.

1. Grierson, G., *Linguistic Survey of India*, Vol. VIII. 1919.
2. Census report of Pakistan Vol. VI-16, Table 12, 1961.
3. Allana, G.A. *Dr. Linguistic Geography of Sind*, Jamshoro, Institute of Sindhology, University of Sind, 1979, pp. 15—78.
4. *Ibid*. p. 17.

Origin and ancestry of Sindhi language

So far as the origin and ancestry of Sindhi language is concerned, we get three different opinions about this problem. The first group believes that Sindhi is derived from Sanskrit through Vrachada Apabramsha. Dr. Ernest Trumpp was the pioneer of this theory He (Dr. Trumpp) seemed to be doubtful, afterwards, about it. Elsewhere he considers it as an independence language. He states :

"The Sindhi has remained steady in the first stage of decomposition after the old, Prakrit, where all the other cognate dialects have sunk some degrees deeper, we shall see in the source of our introductory remarks that rules which the Prakrit Grammarian Kramdishvara has laid down in reference to the Apabramsha, are still recognisable in present Sindhi which by no means can be stated of the other dialects. The Sindhi has thus become an independent language, which though sharing a common origin with its sister tongues, is very materially differing from them" [2].

The theory laid by Dr. Trumpp, Sir Grierson and Mr. Bherumal was first challenged by Dr. N. A. Baloch and then by Mr. Sirajul Haque Memon and afterwards myself. In support of his theory Dr. Baloch says :—

"Sindhi is an ancient Indo-Aryan language, probably having its origin in a pre-Sanskrit Indo-Aryan Indus Valley language. The Lahnda and Kashmiri appear to be its cognate sisters with a common Dardic element in them all [3]

Mr. Sirajul Haque does not agree with both Dr. Trumpp and Dr. N. A. Baloch. According to him :

"The excavations of Mohen-Jo-Daro have opened a new chapter for the study of the origin of Sindhi language. It has been agreed upon by all the scholars, archaeologists, historians and anthropologists that Indus Valley was occupied by a Non-Aryan (Dravidian) people before the Aryan settlement in the Indus Valley. They had a very rich culture and a language of their own. The scandinavian scholars, deciphering the script of Mohen-Jo-Daro seals, consider it a proto-Dravidian language and state : The language (that of Mohen-Jo-Daro) is an early form of Dravidian, called by us

1. Trumpp, E.H., *The Grammar of Sindhi language*, Lepzig, F.A. Brokhans, 1872, Introduction, p. 1.
2. Trumpp. E.H. Op. cit, 1872, Introduction, p. 1.
3. Bloch N.A. *A short history of Sindhi language*, Hyderabad, Sind 1962, p. 19.

"Proto-Dravidian". It appear to be very close to the South Dravidian, especially Tamil and decidedly younger than the parent language of all Dravidian tongues[1]"

This theory is supported by the statement of Sir John Marshal in his renowned book, "Mohen-Jo-Daro and the Indus civilization. He state :

"Of the language of these texts little more can be said at present than that there is no reason for connecting it in any way with Sanskrit. The Indus civilization was pre-Aryan, and the Indus language or languages must have been pre-Aryan. Also possibly, one or other of them (if, as seems likely, there was more than one) was Dravidic. This, for three reasons, seems a most likely conjecture—first because speaking people were the precursors of the Aryans over most of Northern India and were the only people likely to have been in possession of a culture as advanced as the Indus culture. Secondly, because on the other side of Khirthar range and at no great distance from the Indus Valley, the Brahuis of Baluchistan have preserved among themselves an island of Dravidian speech which may well be a relic from pre-Aryan times, when Dravidic was perhaps the common language of these parts, thirdly, because the Dravidic language being agglutinative, it is not un-reasonable to look for a possible connection between them and the agglutinative language of Summer in the Indus Valley, which as we know, had many other close ties with Summer. This is a conjecture, however, which there is no tangible evidence to support. The skeletal remains, as we shall presently see, point to the presence here of elements from four different races *viz* : Proto-Austoloids, Mediterraneans, Alpines and Mongolo-Alpines, but it is quite impossible to affirm whether any of these spoke Dravidic. The Eastern Alpines are hardly likely to have done so since there is a trace of their stock among the modern Dravidic-speaking races of language of the Proto-Australoids to have belonged to the Munda rather than the Dravidic group. Western Alpines are said to be strongly represented among the Kanarese-speaking peoples of the western Dakhan and Mysore, but if racial characteristics can be taken into account it is clearly the long-headed Mediterraneans by blood with the Dravidians and are almost likely to have used as Dravidic speech[2]".

1. Sirajul Haque Memon, *Sindhi Boli*, Hyderabad Sind, Azim publications, 1964, p. 14.

2. John Marshal, *Mohen-Jo-Daro and the Indus civilization*. Vol. II, London, Arthur Probsthin, 1931, p. 42.

After the deep study of phonetical, phonological, morphological and syntactical systems of Sindhi language, it is found that the peculiarities of Non-Aryan origin have been observed in Sindhi and these non-Aryan peculiarities are similar to those of Dravidian languages [1]. It can, therefore, be claimed that Sindhi has retained the characteristics of indigenous tongue which was in use in Sind before the Aryan setlement in the area.

This theory finds support in Dr. Trumpp's book " A grammar of Sindhi language" in which he wrote :—

> "We shall on the other hand be able to trace-out a certain residum of vocables, which we must allot to an old aboriginal language of which neither name nor extent is now known to us. But which is all probability was of the Tatar stock of languages and spread throughout the length and breadth of India before the irruption of the Aryan race, as all other vernaculars contain a similar non-Aryan residum of words, which have been already designated as "Provincial" by the old Prakrit Grammarians (2)".

After Aryans had occupied the Indus Valley, their culture, language and religion came into contact with the culture, language and religion of the Indus Valley people, and the amalgam produced a fine blend of culture and language for the people of Sind.

During the long period of history, Sindhi language has absorbed influences of the old Iranian language during Achaemenian هخا منشيى (and Sassanian) ساسانيئن rule in Sind. This influence was followd by Prakrit and Pali during Brahman's and Buddhist rule in Sind.

The contacts of Sind with Arabia are historically very very old (3). But after the Arab conquest of Sind during 712 A.H., Islam brought a new spirit and new life for the peo le of Sind. Sindhi language, social and cultural life of the people of Sind were affected much by the culture and language of the new rulers, *i.e.* the Arabs.

We know from the evidences of excavation of Bhambore, near Karachi, that Sindhi was not only a living language before the conquest of Muslims in Sind, it was not only the language of daily use for a common man, traders, but

2. Allana, G.A. Dr. *The Origin and ancestry of Sindhi language*, Hyderabad, Zaib Adabi Markaz, 1974, pp. 51, 53, 57, 58, 60, 71, 78, 85—108.

1. Trumpp, E., Op., cit., Introduction, III.

2. Jahiz, *Risalah Fakhurul Saudan Aly-ul-Baizan, Urdu translation Hindoostan Arboon ki Nazar men*. Vol. I, Azam Garh, Darul Musnafin, 1970, pp. 4—7.

it was also a written languages. It has its own scripts. Dr. F. A. Khan in his report on Bhambore excavation reveals :

> " A large collection of plain, painted, stamped and moulded pottery has been made from these stratified levels. It includes pieces of storage jars bearing short inscriptions in Proto-Nagari style of 8th century A. C. They record measurements of weight, now difficult to identify. The inscriptions were written on the body of the pot by hand with ordinary writing ink, thus indicating its local character ". [1].

We also get evidences of the Arab travellers, such as Jahiz, Ibne-Nadim [2]. Alberuni [3], al-Maqdisi [4], who visited Sind in the eighth, ninth and tenth centuries. They have also recorded that the language spoken at Daybal, Mansurah and Multan were Arabic and Sindhi.

As far as the script in which Sindhi was being written during Arab days (AD. 973—1048), Alberuni says in Kitabul Hind that the alphabet used in southern Sind towards the Sea-Coast was Malwari, while in some parts Ardhanagari script was being used [5].

It is not known when these scripts were transformed into Arabic, asks Dr. Daudpota, but according to him this process must have been very gradual, but it seems that as the population became Muslim, the old script gave way to the language of Quran [6].

The Arabic script of Kufic character was in use in Sind since the earliest period of the Arab rule in this area. The latest excavations at Bhambora have brought to light an inscription showing the building of the mosque in which the year of construction is shown to be 109 A. H. (........A. D.). The letters written by al-Hijaj to Mohammed bin Qasim al-Thaqfi and *vice versa* and also to Raja Dahir, although lost, confirm the Kufic script was elsewhere dominent.

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1. Khan, F. A. Dr. *Bhambore : A Preliminary report on the Recent Archaeological Excavations at Bhambore*, Karachi : Department of Archaeology and Museums, Govt. of Pakistan, 1963, p. 29.
2. Ibne-Nadim, Op. cit., Vol. II, 1962, pp. 3-4.
3. Edward, C. Sachau, *Alberuni's India*, London, Kegan Paul Trench Trubner, 1910, p. 173.
4. Bashari al-Maqdsi, *Ahsan al -Taqasim*, Fi-Mairfata, *Ibid*, pp. 385-386.
5. Edward C. Sachau, *Al-beruni's India* Op. cit, p. 73.
6. Daudopta, U.M. Dr. articles published in *Cultural Heritage of Pakistan*, edited by S. M. Ikram and Percival spear, Oxford University Press, 1955, pp. 155-156.

The non-Muslim of Sind and some new Muslims such as Memons, Khojas, were commonly using Ardhanagri, Luhana and other style of writing system [1]. The specimen of which have been found from the excavations of Bhambore [2]. and Depar Ghangro [3].

Sindhi, as a matter of fact, was a well established, flexible and copious language at the time of the Arab Conquest, but it was much enriched by that event and by the embodiment of the country in the Islamic world. This association antedated the conquest of Upper India by the Ghaznavi and Ghori Sultans by some three centuries and has left its traces in the peculiar use of Arabic words.

Many words connected with religion, science and philosophy of Islam were commonly borrowed from the Arabic. Sindhi also assimilated a number of common words like, جبل (a hill), شيء (a thing), خيمو (a tent), بصر (an onion) طبق (a saucer) which are all known by their Arabic names. These words, we may be sure, were taken directly from the Arabs, whereas the Arabic element in other Indian languages came in with Persian, and as a part of that language.

After the Arab conquest of Sind in 712 (A.D.), Arab influence immediately spread through out the country. The new rulers offered the new faith and culture to the people of Sind, who readily accepted them. Arab culture and Arabic language were regarded by the new muslims of Sind as the culture and language of Islam, the new faith embraced by them. And because of the prestige and honour it enjoyed, Arabic began to spread through out the country very quickly. As a conquence, Sindhi took a new shape (4). But when a country is conquered by a people of different speech from that of the native populations, the two languages for a time exhist side by side (5). Afterwards either the language of the conquerer prevails over the native language or more commonly, *vice-versa* but in either case the language will exhibit much admixture. So it is with Sindhi. Most of the population of Sind were for a period bilingual (6), and this bibgualism led to the ready incorporation of Arabic words into Sindhi and also many Sindhi words into Arabic. The Sindhi Society and Sindhi culture were influenced much through this media.

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1. Stack, G. *Grammar of Sindhi language*, 1849, pp. 3—8.
2. Khan F.A. *Bhambore Excavations*, revised ed. Karachi Department of Archaeology, Govt. of Pakistan, 1963, pp. 29 & 30
3. Mumtaz Hussain Pathan, Dr. *History of Sind*, Arab period History of Sind series, Jamshoro, Sindhi Adabi board, 1978, p. 330.
4. Memon Mohammed Siddique, *Sind, Ji Adabi Tarikh*, Vo. I, Hyderabad, R.H. Ahmed & Brothers, 1955, p. 7.
5. Buck, C.D. *Comparative Grammar of Greek and Latin*, The University of Chicago Press, 1937, p. 64.
6. Elliot, A.H. *History of India*, Vol. I, Op. cit, pp. 119 and 234. Also see: Ali Kufi, Chachnamah Hyderabad, Sindhi Adabi Board, 1954, pp. 127, 134 and 136.

Thus the sociology and social life of the country was totally changed. The indirect result of the impact of Islam on the society was very important. After Sind's contact with Islam, the new conception of human relationship began to grow. It affected the daily life, way of living and the culture and language of the people. The new muslim gave themselves Muslim names and religious terms were adopted for prayers and other religious performances. The language of the administration was Arabic, and Sindhi has to borrow administrative terms from the Arabic language. A great deal of serious literature, theological, philosophical, scientific, historical, geographical etc. were borrowed by Sindhi scholars. They also borrowed many words of daily life, food, costume, way of living etc. and through their writtings Arabic words came to be used freely in Sindhi.

The social life of Sind was also affected by the settlement of Arabic Soldiers, scholars and intellectuals in different parts of Sind. Tabari speaks of Arabic soldiers in several military colonies seeking solace for their lost homes in the arms of the native women of the country, and leaving their lands and plunder to be inherited by their Sindhi-Arab decendants [1] Besides immigrants, saints, religious missionaries and scholars came from Baghdad, Basra, Egypt and Arabia [2]. Elliot writes that " With respect to the discendants of the early Arab conquerors, we find it stated by two local historicans, that when Abd-un-Razak, the Vazir of Sultan Mahmood and the first Ghaznivide Governor of Sind, in the years 415 A. H. (1024 A.D.) proceeded in 417 A.H. (1026 A.D.) to Siwistan and lower Sind, he found in these places among the descendants of old Arab settlers only a very few who had remained bound, as it were, to the country by family ties, and when being men of learning and ability, were at that time holding posts of honour and in the enjoyment of certain religious endownment "[3] Elliot consider the following families or tribes to have sprung from these ancestors :

(a) Tahim

(b) Panwhar

(c) Abbasi

(d) Siddiqui

(e) Faruqi

(f) Ansari

1. Elliot, H. Op. cit, pp. 464, 465 and 468.
2. Ali Sher Qane. *Tuhfatu-Kiram*, Hyderabad, Sindhi Adabi Board, 1957, pp. 318, 327 and 355.
3. Elliot, H Op. cit, P. 482.

(g) Uqueli

(h) Alvi and

(i) Sayyids [1] .

Elliot also mentions that during the Fatimid Arab rule in Sind (326 A. H.—375 A. H. & 938 A.D.—985 A.D.) Ismaili Arabs from Bahrein, Yemen and Al-Hissa came to Sind and settled there, and also during this period Ismaili missionaries came from Yemen, Egypt and Persia [2] Thus intellectual cooperation with the local population was very active during Arab rule in Sind. Afterwards, the Fatimid Caliph of Egypt, al-Aziz, sent his army under the leadership of Halim Bin Shiban to attack Sind. His troops came by sea and landed at Debal. Similarly at the beginning of the Soomra Dynasty of Sind (1051—1351 A.D.) Ismaili missionaries regularly came from Egypt and Persia [3].

In the same way regular commercial activities both by land and sea, from and through Sind, *via* the Persian Gulf and Arabian sea, with Aden, Muscat, Amman, Yemen, Basra, Bahrein and the rest of the muslim empire [4]. have also been the source of linguistic, social and cultural influence on Sind. Many words of communication, commerce and trade etc. were incorporated into Sindhi. Rashidudin, quoting al-Beruni, says, " The carvans were often passing and repassing between Sind and Khorasan, and the products and goods were carried from and through Sind to Khorasan, Iraq, Syria, Egypt, Turkey and so on, most commonly by the route of Kabul and Bamian [5]. Al-Masaudi, Ibne-Haukal and al-Idrisi also report that " She was in communication with Zabilistan and Sijistan by way of Gazni and Kandhar [6]. Thus Sind flourished as a great centre of religious movements, cultural activities, trade, commerce and learning[7].

The period of conflict during which both Arabic and Sindhi were spoken in Sind side by side, lasted till the end of Arab rule (1026 A. D.) in Sind, but the influence of Arabic did not cease. After the downfull of Arab rule in Sind, the main source of Arabic language in Sindhi has been the Persian language,

1. *Ibid.* Also see : Allah Bux Uqueli's contribution to quarterly Mehran Vol. 3 & 4, Hyderabad, Sindhi Adabi Board, 1957, pp. 674-5.
2. Elliot, p. 491.
3. Allana, G.A. Dr. *Lara Ji Adabi ain Saqafati Tarikh*, Jamshoro, Institute of Sindhology, University of Sind, 1977, p. 194.
4. Elliot, G. Op. cit, p. 491.
5. Elliot, H. P. 491.
6. *Ibidi.*
7. Chablani, S. P. " *Economic History of Sind* ", Hyderabad, Sindhi Adabi Board 1958, p. 97 also see : Ansar Zahid Khan, *History and culture of Sind*, Karachi Toyal Book Company, 1980, Introduction pp. XXIII and XXIV.

which was the official language of Sind from 1026 A. D. upto 1851 A. D. [1] **but the language of common people, and that of trade and commerce was Sindhi.**

Thus during a total period of 1100 (300 Arabic and 500 Persian rule) years, numerous Arabic vocables for which there were no satisfactory Sindhi equivalents, were freely borrowed from Arabic and Persian, a practice which continues to the present day. Some examples are :—

(1)	قاضی	(Judge)
(2)	کرسی	(Chair)
(3)	جسم	(Body)
(4)	ذکر	(Meditation)
(5)	مؤمن	(Believer)
(6)	ملک	(Country)
(7)	مسجد	(Mosque)
(8)	کفن	(Shroud)
(9)	ایمان	(Faith)
(10)	کوثر	(Name of a Well in Mecca)
(11)	ملائک	(Angle)
(12)	موت	(Death)
(13)	شیطان	(Devil)
(14)	کلمو	(Kalmo)

From the detailed linguistic and cultural study it seems that this extensive borrowing did not affect markedly the phonetic or grammatical structure of Sindhi, but the lexical, cultural, socio-linguistic affect was tremendous. Sindhi, like Spanish[2] Persian[3]. and Swahili [4] borrowed the terms of administration, of law, or warfare, of religion and morals, of hunting and sports, of socio-cultural

1. Goldsmid, F.H. An article published in Journal of Royal Asiatic Society of Great Britian and Ireland, Vol. I, No. 5, 1892, pp. 32 and 33.
2. Elcock, W.D. *The Romance languages*, London, Faber, 1960 pp. 282 and 290.
3. See : *Indian linguistics* Vol. XVII, linguistic Society of India, 1957, pp. 114-15.
4. Tucker, A.N. B. S. O. A. S., Vol. XI, 1943, pp. 856-871.

aspects, such as the terms relating to the household, clothes, cosmetics, food, dwellings, fine art, minor art, musical terms, architecture and of many other kinds, alongwith articles of commerce and trade etc.[1]. According to Dr. Aquilina, these words (borrowed words) have a social function in our socio-cultural life [2]. They are part and parcel of social experience and heritage and belong to the Sindhi Dictionary. A subject-wise list of such words is given below:—

(1) Administration :

1.	حاکم	(Ruler)
2.	حکومت	(Government)
3.	سلطان	(King)
4.	ناظم	(Governor)
5.	تاج	(Crown)
6.	سرکار	(Covernment)

(2) Law :

1.	قاضی	(Judge)
2.	عدالت	(Court)
3.	حلف	(An Oath)
4.	امین	(Arbitrator)
5.	ضامن	(Security)

(3) War :

1.	فتح	(Victory)
2.	صف	(Row)
3.	فوج	(Army)
4.	حملو	(Attack)

(4) Religion :

1.	خدا	(God)
2.	رسول	(Prophet)

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1. Munshi Anadram, The Sindhi Instructor, Hyderabad, Sind Alhaq Press, 1905, p. 35.
2. Aquilina J. *Papers in Malteses*, Royal University of Malta, 1961, p. 2.

3.	امام	(Leader)
4.	زاهد	(Pious)
5.	مسلم	(Moslem)

(5) Morals :

1.	خیر	(Goodness)
2.	صبر	(Endurance)
3.	بخل	(Parsimony)
4.	کرم	(Generosity)
5.	حلم	(Gentleness)
6.	ثواب	(A reward for good)
7.	اخلاق	(Manner)
8.	اعمال	(Deeds)

(6) Clothing :

1.	قمیص	(Shirt)
2.	شلوار	(Trouser)
3.	جوراب	(Socks)
4.	چویتی	(Piece of cloth used for covering Women's head)
5.	برقعو	(Veil)

(7) General Culture :

1.	رباب	(Musical instruments)
2.	دف	(Hand drum)
3.	رقص	(Dance)
4.	فن	(Art)
5.	ثقافت	(Culture)

(8) Education :

1.	علم	(Knowledge)
2.	کتاب	(Book)

3.	شاگرد	(Pupil)
4.	مدرسو	(School)
5.	اُستاد	(Teacher)

(9) Literature :

1.	نثر	(Prose)
2.	نظم	(Poetry)
3.	ادب	(Literature)
4.	فاضل	(A Scholar)
5.	نقاد	(Critic)

(10) Communication :

1.	ساحل	(Shore)
2.	سڙھ	(Sail)
3.	سکاڻ	(Rudder)
4.	بندر	(Port)
5.	بصير	(A row of Camels)
6.	قافلو	(Caravan)

(11) Commerce and Trade :

1.	رطل	(A pound weight)
2.	بجاج	(Cloth merchant)
3.	جنس	(Kind)
4.	مال	(Goods)
5.	مقدار	(Quantity)

(12) Greetings, interjections and exclamations':

1.	السلام عليکم	(May the peace of God be upon you)
2.	وعليکم السلام	(And may the peace of God be upon you)
3.	انشاء الله	(By the grace of God)
4.	شکر الحمدالله	(Thank God)
5.	سبحان الله	(Good heavens)

6.	خدا حافظ	(May God protect you)
7.	افسوس !	(Alas)
8.	حيف !	(Shame)

Sicio-Linguistic Implications

The Arab conquest of Sind followed-up by dissemination of Islamic beliefs played a significant role in reinforcing and strengthening orientation of Sindhi culture towards Islamic land. It also provided a new socio-economic basis for Sindhi society, giving it a distinictive Islamic look [1].

Naming habit is an example of socio-cultural influence. Among the Lower class for example fisherfolk, hunters, farmers, cattle breeders etc. Indigenous names occur very commonly, which are not found elsewhere. These include the names of flowers, trees, fruits, birds, months, days of the Week etc. A man styled, كوثر or ٻهو كوثر or آچار or ٻهو آچار is immediately recognisable as belonging to this class. In the same way one may recognise a Sayyid by the presence of شاهه among his name, e.g. زمان شاه etc.

In language, literature and culture to Islamic influence resulted in freeing of the intellectual and spiritual life, and in increasing the popularity of these concerning of human affairs. Many examples of socio-linguistic study of Sindhi can be quoted but I would like to touch only one point with regard to the Sindhi naming habits.

The use of Arabic names is in accordance with certain fairly well defined practices. Any muslim Sindhi is likely to include among his patronymics the name of a prophet, Caliph, Imam or Saint of their offspring. Certain Hindoos of Sind are also recognisable by a restricted range of Islamic names which they employ. Thus example 'divan' ديوان amil (عامل) and others immediately denote a Hindu gentleman. It is impossible to deal with this fascinating subject in any further detail but naming generally in Sind reveals a great deal of Arabic influence.

The study of socio-linguistics aspects of any country is a very interesting subject, particularly the area like Sind. It is more interesting for the reasons that Sind has remained as a cradle of cultures right from the dawn of civilization, where people of different socio-cultural background have always migrated and settled down, and have accepted it as their abode.

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1. Ansar Zahid Khan, *History and Culture of Sind*, Op. cit. Introduction, p. XXVII.

The influence of Islamic culture on socio-cultural life of Sind still continues. It has influenced Sind to such an extent that it is rather difficult to recognise a non-muslim either in Urban area or in rural areas. If one would come across a hindu of hilly area of Sind, with long hair and beard, he would be confused at his complexion. The language he speaks is full of Arabic borrowed words.

In Sind, Islam fulfilled its humanitarian and liberating mission partly by offering within its fold complete equality and an opportunity for social, economic, intellectual and spiritual development to the millions who were leading a sub-human existence in the days of Brahman rule in Sind. Speaking of the influence of Islam on countless coverts, Sir William Hunter wrote :—

> " To these poor people, fishermen, hunters, pirates and lowcaste tilters of the soil, Islam came as a revelation from on high ".

The present Arabicised writing system of Sindhi language has also influenced much the language and socio-cultural life of Sind. Thousands of modern Arabic and Persian words and phrases have been added to the Dictionary of Sindhi language. This writing system has brought Sindhi language closer to Arabic and Persian languages. Thousands of books have been printed in Sindhi type. Sindhi type writer has been got manufactured. Books on Sindhi short hand and in Sindhi typewriting have been printed.

However it can be said that socio-cultural life of Sind has totally been changed after the impact of Islam and it is progressing day by day under the scientific influences of modern scientific inventions.

The Saints and Sages, particularly Qalandar Shahbaz Shah Lateef, Sachal, Sami and others have drawn the attention of scholars and intellectual for the study of philosophy of these great sages and poets and the message conveyed by them through their teachings of myticism and sufistic, Vedantic and Bhakti ideas.

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ROLE OF SUFIS IN SPREADING ISLAM IN KASHMIR

INTRODUCTION

In the sub-continent the Muslim Sufis (saints) have played a very important role in spreading of the Islamic teachings. It was the Sufis who understood the woes of the people and gave the teachings of Islam to them as a panacea for their deliverance. The caste system had been by that time become more rigid and the tyranny of the Brahmins over the Sudras and the untouchable had grown to intolerable extent. With the conquests of this Sub-continent by Muslims they had a sigh of relief Muslim rulers not only treated them equally but also meted out liberal and fair treatment with greater social justice to them. In this state of affairs, the spirit of equality, toleration and social justice propagated by Muslim Sufis begain to attract a large number of oppressed masses towards Islam, which helped in creating a new society in the country. The status and influence of the Brahmins and Buddhist monks gradually declined, for their place was taken by Sayyids, Ulema, Pirs and other groups among the Muslims.

LACK OF SOURCE MATERIAL

The hagiographies written by Sufis' disciples are invariably shrouded in a thick fog of miracles and supernatural stories. As a result we do not know much about their real contribution and the notable role played by Sufis in those circumstances. Therefore, there is need to spring to light the real contribution of these mystics so that we could understand the part played by them in laying the foundation of a vigorous Muslim Society A healthy society depends on the development of the individual character and in this direction the services of mystics were of foremost significance. A number of works exist on the Sufis philosophy which by the end of 12th Century. A. D. was fully developed. But it is a matter of regret that in the study of Sufi orders and silsalas of the 13th and 14th Century Indo-Pak. Sub-continent, all the tadhkiras of Sufi saints either neglected or very lightly touched upon sufism in Kashmir. Hence we get very little about the contribution of Sufis in the preaching of Islam in Kashmir and their impact on the society. Though modern historians have included a discussion on this aspect as a part of their study of history of Sufism in Kashmir or of a general survey of Culture in Kashmir. But a fuller notice is needed to write on the early expansion of Islam and the role of Sufis in Kashmir.

According to Stein, " Islam made its way into Kashmir, not only by forcible conquests but by gradual conversion, for which the influx of foreign adventurers both from the South and from Central Asia had prepared the ground " [2]. The influence of Islam began to be felt in Kashmir from about the middle of the

8th Century, long before the establishment of Muslim rule in the country. Muslim traders and soldiers of fortune began to enter Kashmir. Kalhana records that Lalitaditya, son and successor of Vijraditya, "sold many men to mlecchas, and introduced into the country practices which benefited the mlecchas"[3]. Later Harsha employed Turkish soldiers and, "under Muslim influence adopted celebrated fashions in dress and ornaments"[4]. During the reign of Bhiksachara (A. D. 1120-21), Muslim soldiers were against employed and sent to attach Sussalas in Lanora."[5].

THE FIRST MUSLIM SUFI IN KASHMIR

The year of A. D. 1320 is the landmark in the history of Kashmir because 'Bulbal Shah, the first sufi of Kashmir succeeded in converting Rinchana, a non-muslim ruler of Kashmir [6] The story of the conversion of the ruler of land, is quite interesting and worth mentioning. Rinchana was a man of inquisitive mind, and used to pay regard to leared men, Hindu and Buddhist priests. He was a follower of Buddhism. It was his habit to hold discussions with scholars of the Age to know the reality of truth. But none of them satisfied him to understand the reality of frustration and the spiritual vacuum in his life. As a result he was troubled and restless. He started weeping and praying to God to guide him to the right path. After much perturbation of spirit and constant prayers, it is said that one night he dreamt of the next day, the first person thou dost behold is thy guide." [7] He acted on this advice and the next morning he observed from the roof of the palace a person with his face towards the West (Ka'ba), apparantly engaged in offering prayers in a manner hitherto unknown to him. Rinchana at once went to this man and asked him about his name, religion and also the particular Prophet whose followers he was. To these enquiries the stranger replied as under :

> "My name is Abdur Rehman : my religion is Islam ; I worship one God who has not co-partner and I am a follower of that Prophet whose message has superseded all previous messages and commandments". [8].

The saint next proceeded to relate several anecdotes of the Holy Prophet, together with a brief account of his mission. The King was deeply impressed by the clear and simple exposition of Islam and accepted his faith, assumping Sadr-ud-Din, as Islamic name. This conversion in A. D. 1320 marks the second stage of the influence of Islam in Kashmir. Suffice it to say, that Rinchana claims our attention as the first Muslim ruler in Kashmir. This notable event increased the prestige of Islam and led to the acceptance of the new faith by some the nobles. In the tradition, ten thousand men were led to embrace Islam. After Bulbal Shah no sufi saint came to Kashmir until the visit of Sayyid Ali

Hamadani [9]. in September, 1372 A. D. and consequently Islam did not progress because there was no more conversion of the people in Kashmir. So it was the need of the hour that a sufi saint should come to the Valley of Kashmir to further propagate the teachings of Islam, which was fulfilled by Sayyid Ali Hamadani's visit in September, 1372.

THE SECOND MUSLIMS SUFI IN KASHMIR

Two brothers, Sayyid Taj-ud-Din and Sayyid Husain Simnani, were specially sent to Kashmir by Sayyid Ali Hamadani to survey the field for the propagation of Islam. On their report, Sayyid Ali Hamadani decided to go to Kashmir for spreading the Islamic teachings. Seven hundred Sayyids are said to accompanied him to the Valley in the reign of Sultan Shahab-ud-Din in 774 A.H. [10]. gone out on an expedition against the ruler of Ohind. Qutb-ud-Din, the Sultan's brother, who subsequently succeeded him, was then acting for him. After four month's stay, Sayyid Ali Hamadani left for the scene of battle, and persuaded the belligerants to come to peace. Shah-i-Hamadan then proceeded to Mecca and for the second time he came back in the Valley in 781 A.H. (1379 A. D.) in the time of Sultan Qutb-ud-Din. After remaining in the Valley for two and a half years, he left for Turkistan in 783 A.H. The third visit of the Sayyid took place in 785 A. H. (1383 A. D.). On hearing the news that Sayyid Ali Hamadani was approaching Srinagar. Sultan Qutb-ud-Din went out with his chief officials and received him with great warmth and respect, and brought him and his followers to the city. The Sayyid took up his residence in an inn in Ala-ud-Dinpura '. There he constructed a suffa where he used to perform his prayers, which were also attended by Sultan Qutb-ud-Din.

Sayyid Ali Hamadani commanded great influence and respect among the people because of his unique and simple views regarding religion, ethics and politics. He was looked upon with great reverence by all the contemporary Sultans in Kashmir, due to his learning and piety. At the time of his third visit in A. D. 1383 the new religion (Islam) had not made any appreciable headway in the Valley, even though the Sultans had been it followers. The majority of the people being still Hindu the Muslims had nothing to distinguish them in dress, manners and customs from their compatriots. Ala-ud-Din pura, for instance, there was a temple which was visited every morning by the Sultan and his Muslim subjects. To avert the recurrence of famine, the King performed the Yajna ' in month of ' Bhadra ' and distributed large gifts. In contravention of the Islamic teachings he had two wives who were sisters. Sayyid Ali Hamadani disapproved of these non-Islamic practices and in accordance with his advice. Sultan Qutb-ud-Din divorsed one of the sisters and retained the other. He also advised the Sultan to adopt the dress common in the Muslim countries. The Sultan paid a visit to the saint every day and held him in great respect. Sayyid Ali Hamadani gave him a cap which out of respect,

the Sultans always were under his crown. The subsequent Sultan followed the same practice untill the cap was buried with the body of Fateh Shah according to the latter's will.[11] It is said that someone prophesied the burial of the dynasty and it is curious coincidence that the dynasty, actually come to an end with rise of Chaks. It was under the influence of the Sayyid, that Sultan Skindar banned all the intoxicants, sati and other evil practices. During his stay in Kashmir he found that the number of Muslims in Kashmir was very small while, the majority of the population was Hindu. Nevertheless the conversion of the people in the Valley to Islam was facilitated by the presence of the Sayyid. The newly converted people, of their own accord, built mosques in consequence of their change of faith. Sayyid Ali Hamadani came in contact with the famous " Yogni " of Kashmir Lella Devi, who lived in the 14th Century It was under the Sayyid's influence that she accepted Islam.

Sayyid Ali Hamadani was also a great Scholar and through his scholarly writings he quenched the thirst of Kashmiri people for learning the Islamic teachings. He is the author of more than one hundred works on Islam, logic, philosophy, jurisprudence, political science, ethics sufism and commentaries. Zakhirat-ul-Muluk is his best work on religious, moral and political science. This Sayyid Ali Hamadani takes explains Islamic teachings with free quotation from the Quran and the traditions of the Holy Prophet. The real purpose of writing this book was to tell the then rulers that the doctrine of justice should be followed while dealing with their subjects.

He brought his books from Hamadan while migrating to Kashmir and established Kutb-Khana (library) in Kashmir. His books were taught in the Madressas and included in the courses. The Persian language and literature became popular in Kashmir and it replaced Sansikrat as a literary medium. As a result Persian exercised great influence on the developing Kashmir vocabulary. Shah-e-Hamadan's influence also imparted mystic touch on Kashmiri poetry and other works.

DEVELOPMENT OF THE ART AND ARCHITECTURE

The credit also goes to Sayyid Ali Hamadani that the local converts were introduced by the art, architecture and industries of Persia. He built Khanqahs which were the spearheads of Muslim culture. Shaikh Hamiduddin Nagauri used to say that, the purpose of constructing of Khanqa or a masjid was to discipline the inner life of a man '[12]. The places had a social significance also and occupied a pivotal place in the community life of the Mussalmans. His co-workers, Mir Sayyid Haider, Sayyid Jamal-ul-Din, Sayyid Kamal Sani, Sayyid Jamaluddin Alsi, Sayyid Ruknuddin and Sayyid Mohammad, established horpices which served as centres for the propagation of Islam in every nook and corner of Kashmir. The mosque of Hamadani called Khanqah-e-Mullah in

Srinagar, which stands on the right bank of the Jhelum river on an irregular masonry foundation, in a typical example of the wooden architect of the valley. This type of mosque style became popular not only Kashmir but also in other hill areas. Sayyid Ali Hamadani was responsible in reviving some well known Kashmiri handicrafts. He brought seven hundred Sayyids with him who were expert in Persian Arts and Shawl weaving. During his stay for over two years he encouraged some shawl weavers to produce this fine textile. At this time ancient Shawl industry in Kashmir was much in decay. Under the patronage of Sultan Qutbuddin, the then ruler of Kashmir, the persian companions of the Sayyid stimulated Shawl industry. On persian literature and popularity of crafts in Kashmir, Allama Iqbal has said :

خطه را آن شاه دریا آستین۔ داد علم و صنعت و تہذیب و دین

آفرید آن مرد ایران صغیر۔ با هنر هائی غریب و دلپزیر

Shah Hamadan's influence on the society of Kashmir did not decline after his passing away in A. H. 786. His sons and trained disciples carried his mission after him. Impressed by his spiritual discipline a number of Muslims Saints joined the group of Sayyid Ali Hamadani. The influence and activities of the Sayyid followers were not confined to Kashmir but extended to lands of Centrals. Asia.

The services of early Sultans of Kashmir cannot be overlooked while dealing with the role of Islam in the valley of Kashmir. According to the wish of Bulbal Shah the first sufi saint of Kashmir, Sultan Sadruddin, build grand Khanqah. [13] For his private use the Sultan had build a palace and a mosque in which the famious Kashmiri stone, known as Dewar Kaiyn (Stone), was used. Sultan Shahab-ud-Din (A. D. 1354—73) opened a number of Schools, where Quran, Hadis and Fiqah were taught. [14]. He also built a mosque in Shahab-ud-Din-pur. Inspired by Ali Hamadani's teachings Sultan Shahbuddin fully devoted his efforts towards the propagation of Isiam in Kashmir. Thus early Sultans of Kashmir had a Considerable share in promoting and spreading Islamic teachings in the Valley.

CONCLUSION

Professor Gibb remarks, "from the 13th century sufism increasingly attracted the creative social and intellectual energies within the community to become the bearer of instrument of a social and cultural revolution. [15]. The effects such social and cultural revolution brought by the mystics were remarkable and far-reaching in the sub-continent. The unassuming ways of the mystics, their broad human sympathies, and the classless atmosphere of their 'Khanqahs' attracted one and all to come or receive blessing from them. Many people of religious bent of mind, who could not be content with the strict rules and

regulations of the caste ridden Hindu society, found solace in the freedom and egalitarianism of Islam. Here they found a social order entirely differences from their own. All member of the Muslims community engaged equal rights in all social customs. The sacred book Qur'an was open and accessible to all demonstrating the Islamic ideas of 'Tauhid' as a working principle in social life. The medieval 'Khanqaha' became the spearheads of the Muslim culture With the Settlement of the Muslims in the sub-continent, cohesion and integration between various culture-groups was not only a moral and intellectual demand but also an urgent social necessity. The Muslim Mystics endeavoured to liquidate social, ideological and linguistic barriers between the various culture-groups of the Indian society, and helped in the development of a common cultural outlook'[16]. The first Sufi of Kashmir Bulbal Shah, was responsible to introduce Islam to the inhabitants of the valley of Kashmir. Next, Sayyied Ali Hamadani was the great Sufi who brought profound changes in Kashmiri society. He not only reformed the structure of society but also laid down principles of a new Kashmiri culture. His ideas of social justice had a far-reaching impact and introduced Islamic values in the valley of Kashmir. On account of his services, he was given the title 'Apostle of Kashmir' by G.M.D., Sufi, a great historian and authority on Kashmir. In summing up, we can say that owing to the contributions of the Sufis, Islam flourished and a new society emerged in Kashmir.

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PAKISTAN AND WORLD REVOLUTION

By

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Every enquiry and similarly every action and pursuit is thought to aim at some good; but a certain difference is found among ends. Some are activities, others are products apart from activities that produce them. Where there are ends apart from actions it is nature of the products to be better than activities. Now as there are many actions, their ends are also many. In all these one is final and others are subordinate ends It is for the sake of the final end the subordinate ends are pursued.

What is universal good? Which is the real end. Happiness is the chief good man desires and the real end is the happiness of the entire humanity. To achieve happiness man's life is all activity. Activity is generated through ideology. The more noble and eternal ideology the better the individual and the people possessing it.

Though an ideology seldom comes into activity, with Islam it did. What then was the ideology which came into actual activity? It was the faith, Islam which means submitting one's person to God's will. Surah Al-Tauheed, the essence of the Quran, taught believers the meaning of the singleness of God. That led the believers to their own unity; unity of thought, unity of behaviour, and unity of living. Different races, different tribes, different cultural groups were activated into unity as one people, cemented into one nation of Islam.

Universal human craving is for order and harmony. To obtain them man looks for values. With these values man actualizes his desires and goods with zest and persistence. The pattern of social life, relations and institutions emerge from such values.

Islam supplied to human mind such values which enhanced, elevated and refined social relations which bound man together in ever expanding, every deepening participation and communication. That made Islam a living force in world history.

Islam is a religion, but it is not merely a religion, it is a particular religion, it is distinct. The reality of Islam is the living faith. Islam is so closely knit with religion, state and civilization that a large collection of races, with different histories and traditions are all set down under the all-embracing name of Muslims. Religion is the uniting bond, despite local differences. Politics and civilization owe their existence to this unique religion. It activates through unity harmonious cooperation, through common faith, common political ideal

and common civilization. The ideology activated to the extent that Islam ha been one of the great historic world empires. Its goal is the creation of th Kingdom of God on earth. History has recorded that in one hundred an twenty five years only Islam spread itself from the Indus to the Atlantic an Spain, and from Kashgarh on the boarders of China, to upper Egypt. Wh Islam prevailed with such an enormous speed that within a century and a quar ter it covered more than half the world. The answer is ; in the words of H.G Wells, "Because it was the best social and political order. Because it ha broadest, freshest and cleanest political idea that had yet come into actua activity in the world and it offered better terms than any other to the mass o mankind". The ideology thus set the seal of unity on a new civilization, th Islamic civilization. Islam took the shape of a nation itself.

The abolition of the caliphate called forth a new sense of unity. A unity based upon cultural traditions and material interests. A new sense of nationalism grew up. Cultural tradition and material interest were defensive attitude which came into play through shear necessity of self-preservation. The Muslim world felt the danger that West was threatening her very political existence. That danger had to be met with by the same weapon used by the West either in the battle field or in the field of diplomacy on the basis of their own Constitution. Even from that nationalism of western origin of cultural tradition and material gain which certain Muslim countries had to take recourse to a new sense of nationalism grew up. The Islamic ideal of cohesion and solidarity again bound them together. Every nation, even every community became its own architect, working out its own destiny, fulfilling its own mission, unaided and under un-interfered with by others.

No one can deny the influence of the West upon the East of today. But if seen minutely the pull is not towards Western ideals. Rather the pull may be found towards Islam itself. It is towards Islam that is free from doctrinal bondage. It is towards adaptability towards advancing civilization. It is towards Islam that leads to love. Islam that preaches eternal truth and encourages boundless progress. New world conditions in every sphere of human life calls forth new activities. But even new activities become Islamic when it touches Islam.

Islam's revival after so many ups and downs of its life in the passing centuries and with the wave of Westernism sweeping it in full force trying to destroy its root and branch is itself a unique phenomenon. Islam stood erect. Because in its essence Islam is splendidly democratic which gives the fullest scope to the genius of man. Quran does not restrict but widens the charity of man. Singleness of God is Islam's slogan. Universalism is its key-note. Brotherhood of man is its cordinal tenent. A will to conquer its refreshing inspiration. These are the essentials of the ideology.

Nationalism may be defined in terms of language, culture, common origin, race or in the decision of the individual to belong to a particular nation. But no matter how it is defined, the membership always entails as its essence partaking in certain qualities, called the national character, which the members of a particular nation have in common and by which they differ from the members of other nations. The essence of Islamic nationalism is the singleness of God and the dedication of man for His services for the betterment of the world.

The feeling of affinity, the participation in a common culture and tradition, the awareness of a common destiny which are essence of national sentiment and patriotism have been transformed into a political mysticism by German Political Philosophers like Fichte and Hegel. The mysticism reaches its apagee in the racist worship of national character. The nation is identified with a biological entity, the race, which so long remains pure, produces the national character in all its strength and splendour. Race thus appears as the very essence of national power.

While Islam bases nationalism in its theology. It rejects the conception of common origin, culture, race, colour, language, geographical boundary even, homeland as the basis of nationalism. It calls all human beings to unite for the obedience of God with purity of conscience and acuivity with honesty of purpose. To it all human beings are equal, they all belong to one race of humanity, they all have one common origin from Adam and Eve. To it all men are citizens of the world. To it everything belongs to God and man is to manage His belongings. To it every man who accepts the fundamentals of Islam is a Islamic national. In short Islam is a synonym of nationalism.

Allah is the creater of the universe so everything belongs to Him. Man, the height of His creation has been bestowed the management of the world. He has been made free and conscious. As manager of God's property on earth man is made responsible to see that the world is managed rightly on His behalf. This means Islamic nationalism takes man outside the geographical boundary in which he lives because man's function does not end within one boundary of a country. For the preservation of national character and for the development of its creative faculties a nation requires a state in order to fulfil its task. In order to fulfil its task and stimulate its own development the State requires power.

For the stimulation of national development the German Political Philosophers have identified nationalism with a biological entity, the race. According to their theory so long as the race remains pure, it produces the national character in all its strength and splendour. To make the nation pure the theory prescribes the anihilation of the non-racial minority of the country, to enable the master race to emerge. In short the theory advocates one nation, one state,

In view of the theory the master race by virtue of its superior quality of its national character, of courage, loyalty, discipline, industry, endurance, intelligence and faculty of leadership justifies that supreme nation destined to rule the world.

Just reversely Islam identifies nationalism with the service of God. According to Islamic ideology so long the Muslims remain true to their faith, it produces the national character in all its strength and splendour. To its ideology the non-Muslim minority enjoys all its rights with even less responsibilities as compared to the Muslims. The master nation emerges out of the faith of man's dedication of service to God to create the Kingdom of God on earth. Faith in God and man's dedication to His service leads people to courage, loyalty, discipline, industry, intelligence and grows the faculty of leadership. Such people become a nation and such a nation is Muslim. This nation of Muslims therefore by virtue of its dedication to the faith becomes the supreme nation destined to guide the world.

By virtue of the superior quality that nation of believers, the Muslims, acquire the qualities of potential power to exercise world wide dominion. The development of those creative faculties is the supreme tasks of the nation ; and it is the task of statesmenship to transform slumbering potentialities into actualities of world empire.

Islamic message of nationalism is not the intellectual and political excess of nationalism like the theory of the Western Philosophers which guides man to degenerated racism. Their philosophy is the logical outgrowth of secularism which will obviously direct towards extreme selfishness of a nation for its own selfish aspiration which is bound to lead that nation to self-massacre through bloody wars. Unlike that Western philosophy Islamic nationalism brings all human beings irrespective of geography, culture, tradition, history, race and colour into the orbit of one world state, the state of God, whose managers are all human beings for the world is for man and not the man for the world.

God has provided that forces of nature should operate according to the pattern prescribed by Him. The world of nature has no choice but to obey His eternal decrees. For man also there is a pattern which he ought to follow. But man however differes from the rest of His creation as he is made conscious and free. In his case there is no inherent compulsion. He is given the freedom to think for himself. This freedom therefore makes man more responsible. It is now upto him to find the right way towards the eternal rightousness. God sent His Messengers to guide man towards the right path. Such messages of God ended finally with the message of Islam through Quran and Prophet Mohammad (Peace be upon him) completed the guidance. Muslims took the right path and therefore the only capable people to serve as custodian of God's property on earth. Therefore by virtue of their superior quality they alone are destined to guide the world.

So far we were discussing the universal good and the way to reach the right end. It cannot be denied that the greatest yearning for man is for an ideology. The more noble and eternal an ideology the better the individual and the people possessing it. Their lives become richer and creative and such people have tremendous power of cohesion and resistance. Islam has supplied that noble and eternal ideology for which man will gladly be able to lay down his life. The ideology that leads man from the concrete to the sublime. Unlike the modern western system which leads man towards exploitation of man which culminates into hatred of man by man through materialism and racialism. The modern western concept may bring immediate happiness, like the thin coat of cosmatics acts on a pale face of a female. It remains transitory. Such system therefore is bound to fall in achieving eternal peace which man craves for.

Let us consider now the particular from the general. Let us focus on Pakistan. How Pakistan came into being? The answer is to be found in the ideology of Islam. Islam has not conceived of a Muslim people living under the sovereignty of non-Muslim rulers. Primary characteristic of a Muslim is that he is a Muslim. His society is characterised by faith, Islam and a great past. Islamic conception of history is more significant for Muslims than it is for almost any other group. It is unique. It was the urge of Muslims living in India to live together as Muslims. They fought their war of political independence on that urge. It was the ideology of Islam that brought that tremendous power of cohesion and resistence. It was that urge that made the community richer and creative.

Freedom brings responsibilities. Pakistan cannot now escape from Islamic ideology as she cannot escape from history of her independence. Further, the history on which her people have embarked will have to be Islamic and she has to equip herself to meet the present day world demand. Pakistani people have taken upon themselves a great challenge. The eyes of not only the Muslim world but of the entire world are focused on Pakistan as to how she meets her challenge. Islamic ideal of a society will become meaningless and irrelevant if Pakistan now shelves, discard or fail in bringing the society to Islamic order of things. Even a drift will mean a challenge on the faith.

The independence movement of other Muslim countries from the hold of European Imperialism was on a different plane as compared to Pakistan's. In their case, for their self preservation, they were forced by their circumstances to accept the Western concept of nationalism. But they did not discard Islam. While for Pakistan it was Islamic nationalism from the very start of her demand for independence. Other Muslim countries are no doubt left a step behind Pakistan in this respect. But once they are stirred upto win for Islam her rightful place in the world history, they will eventually unite into one world Islamic nation again.

Pakistan independence movement does not end with the creation of a sovereign state. Freedom for her is not an end in itself but it has to be a means to the real end. Pakistan's history has made her a nucleus for that great movement, the progress of Islamic ideology and the creation of the world Muslim State.

Pakistan therefore has taken up a great challenge indeed. Undoubtedly the future cannot be like the past. Societies of the world have changed altogether. They are still changing and changing faster and faster. The entire world today is bent upon being modern. The word modern has somehow become synonymous with the world Western. The concept of democracy also somehow is identified with the West. By democracy we mean now the Western type of democracy. We see west; we find people there powerful; therefore we understand their democracy as a source of power. We conclude, we must too import their type of democracy if we desire to attain our object, our ideal. In the words of Toynbee. "This argument is unsound and this mode of thought is not logical but magical". He says further, "The truth is that democracy so far from having been one of the sources of Western people's power has been one of the luxuries that their power has enabled them to afford". He continues, "Parliamentary Government with a wide franchise is political extravagance, that is a political hall-mark of already achieved power, wealth and security. This political luxury cannot be indulged in unless one possesses a margin of security, wealth and power". He concludes, "The source of their power has been their marriage of technology with science". He reassures further, "Democratic Parliamentary government is a less efficient and therefore more wasteful regime than even a Parliamentary oligarchy is inefficient and extravagant by comparison with a well-managed authoritarian regime".

If the above observations of Professor Toynbee are true and they seem to be true enough, then Pakistan has to create a new path suiting the genius of her people to run the Government because for Pakistan it is not only the question of survival but of recreating the forgotten world, the Muslim world state as well.

The reasoning of Professor Toynbee with regard to parliamentary government system has already been observed. A country released out of the clutches of foreign imperialist power is like the terribly sick gally slave released from the yoke of his life wrenching slavery. As that poor half dead freed slave cannot afford to live in luxury similarly a poor freed country cannot afford the luxury of a Parliamentary government with fully autonomous Provinces all atonce. Such a country has got to equip herself first by tapping all her resources to make herself self-sufficient before she thinks for such a luxury.

If it is true that only such goods are imported in a country which suit the need of the importing country, similarly it is also true with political institutions Transplantation of a foreign heart to a foreign body is not likely to succeed unless tissues of both bodies are similar, otherwise rejection process starts immediately. France tried to implement Parliamentary government but ended in the French Revolution. U.S.A. designed it in her own way. Attempts were made to set up parliamentary government in Russia after the revolution but it failed. China tried it but could not survive the Communist onslaught. India is sick of it. Most of the countries which gained independence recently from the clutches of Imperialism set up parliamentary government but have been rooted out either by Communism or Military regime. A government of a country is always an indigenous product. The genius of the people of any particular country evolve its own particular system of government.

Democracy is desirable for human happiness. But democracy does not only mean parliamentary government with fully autonomous Provinces. The simple definition of democracy is : A system of government established by the will of the people. Islamic political basis is democratic so whatever form of government Pakistan evolved will be democratic as it will be through the will of her people which reflect their genius.

It has been observed that for the preservation of national character and for the development of its creative faculties a nation needs a state and in order fulfil its task and to stimulate its own development State requires power within. If one is powerful at home, one is respected outside home. To obtain national power the state must be made powerful by its own nation. To build a powerful state, the government must be made powerful, more so in its early stage of state's life. Because powers divided will weaken the very structure of state Especially a state with an ideal cannot afford the luxury of a multiparty parliamentary democracy and loose federation of autonomous states within its structure. Such a state needs a strong central government with cooperation of the Provinces.

Man in Islamic Society does not live for himself alone ; he lives for the society ; he lives for the service of God for the benefit of his fellow-beings ; he has pledged and dedicated his life for His service. This is a simple meaning of being a Muslim. Islamic state therefore is an ideological state which has to be operated by Muslims alone. Though at the same time it grants all the rights and privileges to its non-muslim minority. According to a Hadith as quoted by Abu Muslim " Your best leader is a person who gives you the correct lead and whom you love most ". The correct lead is manifest by the stability of a government and the gauge of love for a leader is the nation's choice for its leadership. Once the government is formed with nation's consent, it becomes

incumbent on the believers to cooperate with it. Once cooperation is offered the entire nation moves as one solid block. Once that power is recognised the world nations will seek its friendship.

Atomic age has dawned. Man has conquered space. Science was a theory for the ancient Greeks. Muslims made it practical to use it as cure for human ailment. Modern Europe married science with technology to make deadly weapons for mass human killing and thus to achieve enormous power in order to enslave humanity by force.

Mackinder, the geopolitics exponent contented, " Who rules East Europe Commands the heartland of the world, who commands the heartland, commands the world-Islands and who rules the world-Islands, commands the world ". Russia has acquired control of the nuclear energy which led Mackinder to foresee the emergence of Russia as a world power. America has also acquired that power over the nuclear energy. She also has emerged as a world power. Thus has been created two power blocs in the world each ambitious to enslave the rest of humanity. With such ambition each is jealous of the other and is trying to outwit the other.

There is an arms race. A nation which holds the deadliest nuclear weapon is the master nation before whom the entire humanity should bow down.

Guns are not made to sit upon them. Nuclear bombs are not made to be kept as show pieces in national museums. Guns have to be fired, bombs have to be exploded. A race is not won unless its run. Two swords cannot be kept in one sheath. Two monarchs cannot sit on one throne. Societies based on materialism either for the capitalists or for the worker and democracy nursed on selfish diplomacy strengthened by technology are bound to clash one day. The clash will mean a mass human suicide but the dual has to be fought out for prestige and honour.

Ambition to rule over the world and to enslave humanity has to eliminate one or the other aspirants. But once the nuclear energy, possession of which both are proud of, is left loose both will be buried in their own graves. The Atomic Civilization will be destroyed by its own architects. Like its meteoric rise this Atomic Civilization is heading towards its speedy end. Man's unsatisfied hunger of material possession cannot be appeased till he reaches the brink of self destruction. His gluttony will meet its end by the nuclear weapons that he now possesses.

Technology evolved by a civilization dies with the end of that civilization which evolves it. New technology develops with the new civilization that follows. But ideology survives.

Man's hunger for material possession is limitless. To satisfy his gluttony he can go any length not even caring his own doom till he finds himself in the spider web of his own weaving then he cries and calls for Heavenly help in his distress. To sooth his agony he looks for ideals and precepts. Of all the religions of the world Islam gave man a workable practical ideology. The impetus behind the Pakistan Revolution is the spirit of Islam. Her revolution is therefore world Revolution. It is Pakistan who has revived the Islamic ideal to cure the world of its materialism. As in the past so in the future the spiritual essence of Islam will have to be the guiding light for mankind.

World had to accept, after great denals, the Islamic principles, like the belief of the oneness of God, equality of man, emancipation of women, human rights, social justice, democracy and many more principles, but the picture of Islam has been distorted. The world has yet to get the clear concept of Islam. The world has to accept the Islamic social order. The new world which will emerge after the nuclear revolution will not afford to deny its acceptance any further.

Muslims had penetrated into East Europe, the heartland of the world before. They can still make a thrust there in the future. Geography has given Pakistan that position on the globe that geopolitics cannot ignore foreseeing that the country which by her history has become nucleus of a great movement can cover the entire world with her ideology, Islam.

To achieve success Pakistan needs power within to exert influence without. It is now upto the creative genius of Pakistani people to run their course in such fashion so as to reach the goal of recreating the Muslim world. They have taken up a great challenge upon themselves and they have to prove worthy of the same.

THE CONTRIBUTION OF MUSLIMS TO MODERN PSYCHOLOGY

(AN INTRODUCTORY PAPER OF A RESEARCH)

Psychology is a behavioural science that has primary reference to human being acting alone and in groups. Man as not being a simple organism has multiple aspects in behaviour. He behaves individually as well as socially; normally as well as abormally; instinctively as well as culturally or humanly as well as criminally. As such it impings upon several other fields. It is possible to isolate for study living units at the levels of cell, organ, individual, group and society. Psychology and Neurophysiology are concerned with the functions of cells and organs. Sociology studies the structure and function of groups and societies. Anthropology, Biology, Economics, Political Science and in part History, Philosophy and Theology all focus on problems related to those of Psychology. While there are no clear-cut, universally accepted distinctions among the various disciplines, it can be said that the Psychologists make statements that describe behaviour in response to a variety of stimuli, turning to Physiology and Neurophysiology to demonstrate mechanism by which the effects are produced. In general the Psychologist is interested in the whole individual in his relation to his surroundings and himself.

Psychology is very inclusive therefore it encompasses numerous specialities. There are clinical psychologists; experimental psychologists; physiologists; comparative psychologists; Industrial psychologists; Social Psychologists; all of whom undergoing somewhat different training, follow separate specialities. The discipline finds unity, however, in a common interest in highly integrated organisms. It is difficult to discuss sensing without involving in perceiving, perceiving separate from learning; learning without reasoning or any of those processes apart from emotional and motivational aspects of behaviour. And it is difficult to isolate the individual from the external environment of which he is the part and the product.

Psychology began as a part of Philosophy, and it was not until the late 19th century that it became a separate experimental science. A fundamental philosophical question is that of epistemology: what is the relation of experience to reality? The problem recognised long before Plato, continues to arise in current discussions of consciousness. As their science developed. 19th century physicits and physiologists became interested in whether psychological activities followed laws analogous to those describing, say, the behaviour of gases. Early experiments in psychophysics indicated a link between physiological and psychological activities (psychophysical methods).

Psychology defined by old Greek as talk of Psyche (beloved of Cupid) was the science of soul, then became the science of Mind and consciousness and now the science of behaviour. In the second and third decade of the 20th century, behaviourism was embraced by many psychologists especially U.S.A., Behaviourism was challenged by Gestalt Psychology a School which began in Austria and Germany and continued in the U. S. after Hitler rose to power, Gestaltists experimented with perceptual processes and emphasised the importance of the brain in organising sensory data. Modified forms of Behaviouristic Stimulus-Response and Gestalt field theories still had proponents in the 1960s.

The historic concerns of philosophers with issues of human motivation, emotional behaviour, the basis of aesthetic choice, and ethical aspects of human nature are of major interest in scientific psychology. Sigmund Freud was not the first to note that many potent factors in human psychology operate below the level of awareness. However, Freud substantially influenced psychologists and psychiatrists by developing a theory of unconscious determinants of behaviour and applying it to the care of disturbed people.

Sources of obtaining psychological knowledge have also been changed. The earliest source of study has been the man himself. Introspection or internal observation has been the method of knowing human behaviour, but with the advancement of sciences, external observation, speech, diary, interview, case history and especially mental testing, experimental method and statistical methods are the most widely used tools in psychology. Psychological testing is a very important tool in education that measures intelligence and aptitude besides a widely used technique for various problems. The statistical method permits masses of behavioural data to be studied efficiently and mathematically. The experimental method adds control over the observations and permits manipulation of behaviour. Some aspects of emotional behaviour can be observed precisely. Facial expressions and gestures can be photographed. The Psychogalvanometer (PR) records electrical changes in the body under stress. Breathing rates, blood pressure, pulse rate and other bodily functions alter with emotional change and are sometimes used in lie detection. External observation and experimental method employ the verbal report on the one side and the statistical evaluation, observation and measurement on the other side. Thus it is the scientific and standard source of obtaining psychological data.

Psychology as a young and independent science deals not only with theoretical knowledge of experimentation, physiology, comparative, developmental and social science etc. but employs psychological knowledge to various fields of human behaviour known as Applied Psychology. It describes the uses of the findings, and methods of scientific psychology solving practical problems of human behaviour.

Psychological knowledge has now been applied to various behavioural aspects that has led to formulate :

CLINICAL PSYCHOLOGY.—It deals with the diagnosis and treatment of persons who are emotionally disturbed. It employs psychological methods of diagnosis and therapy like psychonalysis, Free association and Hypnotism and various psychological tests.

PSYCHIATRY.—It is that branch of medicine which specialises in the study and treatment of illness causing various kinds of behavioural disturbances like depression and anxiety, inadequate social control of emotions, disorganised thinking and perception, such as phobia, obsession, delusions, hallucinations etc. Psychoanalysis to be distinguished from psychiatry is both a particular theory of personality development and functioning and particular method of psychotherapy used in psychiatry.

COUNSELLING.—A psychologist participates in interview with a client for the purpose of increasing the client's level of personal integration in daily life problems like marriage, jobs, education, employment etc.

INDUSTRIAL PSYCHOLOGY.—Is concerned with the utilization and conservation of industy's human resources. Besides the prosperity of the work and the worker, its main aim is vocational guidance to suggest and select the right man for a right job.

EDUCATIONAL PHYCHOLOGY.—Its task is manifold. It deals with the application of psychological principles to the education of children and adults. Psychology is fundamental to teaching in the way that physiology is to medicine. It is concerned with the relevant portions of child psychology and development learning and maturation, social psychology, mental hygiene and counselling ; the psychology of individual differences, psychological testing and measurement.

ENGINEERING PSYCHOLOGY.—It seeks to ensure that the tools and machines man uses and the work he performs are in accordance with his characteristics (As the complexity of machines requires efficient man-machine systems).

MOTIVATIONAL RESEARCH.—It concerns with the motivations of human beings as reflected in mass behaviour relating to sale, advertising and merchandizing.

FORENSIC PSYCHOLOGY.—It deals with legal problems. Psychologists have also studied detection of guilt and deception, distortion of perception and memory in relation to testimony, the behaviour of juries ; personality and motivational factors relating to crime, the psychology of drug addiction and the like.

Thus the modern psychology of the 20th century has been contributed by philosophers and scientists. It has grown and developed in partnership with Mathematics, medicine and in the physical and biological sciences. Theories of Relativity and Operationism, however, characterise the more recent development is psychology. Relativity theory in Psychology implies that behaviour can only be understood in terms of events which occur in particular frame of reference. Operationism has served as a useful control in the use of terms and description of behaviour. It insists that concepts must be defined in terms of the operations that are carried on in any experimental procedure. Inspite of bringing a difficulty it has made it possible to study the behaviour of the organism as real and concrete event and not as mere outer manifestation of some inner entity.

Modern psychology is still not fully developed like physics or chemistry. It has a long way to go to attain the status of full-fledged scientific discipline. Individual differences in behaviour are a very great hurdle in the way of establishing general principals of behaviour. The control of motivational variables in the explanation of human behaviour presents still bigger problem. The validity of animal experiments for the explanation of human learning is another doubtful proposition. The use of Introspection has not been and most probably cannot be entirely abandoned. But the very wide use of statistical techniques and phyciological measures alongwith scientific procedure would certainly help it to overcome these handicaps.

After this brief introduction to modern psychology I fear and I dare to mention that while tracing the history of psychology, the Western world and especially the English have excluded the contributions of Muslims absolutely. In describing the historical account of psychology they have started from the 17th century with European philosophers while Muslims had started in only the 7th century. Most of the latest theories are based upon the earliest works of the Greek and the Muslim philosophers and scientists. Some of them profess the superiority of Muslims in some field, like Max Meyerhof writes in the book " The Legacy of Islam " " In the 7th century the Arabs first entered into the heritage of an ancient civilisation, they brought with them apart from their religious and social ideals, no spiritual contribution save their music and their language. The rich and flexible tongue of Arabic was destined to become the scientific idiom of the Near East, just as Latin grew into a medium of scientific understanding in the West. The rise of Abbasides about 750 A.D. is the age of the greated power and prosperity of Islamic rule. The 9th century was the period of greatest activity in the work of translation and the golden age is know from 900 A. D. to 1100 A. D. "

Dr. Donald Campbell, in his book ' Arabian Medicine ' states, " It is entirely owing to the Arabic writers that some of the works of Hippocrates and Galen are preserved to us ".

In the light of the above I like to mention some of the earliest Muslim philosophers and scientists with their contributions to the subject of psychology.

Al-Khwarzimi—Mohamed Bin Musa Al-Khawarzimi (780—847 A.C.) he made lasting contributions to the field of Mathematics, Astronomy, Music, Geography and History. Phillip K. Hitti, writes in his book "The History of Arabs" Khwarzimi was the principal figure in the early history of "Arabic Mathematics". His work was used until the 16th century as the principal Mathematical book in European universities. He was the first to use numerals including zero, in preference to letters. It was through him that Europe learnt the use of zero, whose employment facilitated the application of arthmetic in every day life.

Al-Razi abu Bakr Mohamed Ibn Zakariyya (865—923) better known as Al-Rhazes in the West, "The Persian Al-Razi" admits Sarton "was not simply the greatest clinician of Islam, and of whole of Middle Ages, he was also a chemist and physist—he may be considered one of the fore-runner of the latrochemists of the Renaissance—Galenic Theory, he combined with his immense learinig true Hippocratic wisdom". He devoted himself to the development of medical science both in theory and practice and he wrote monumental work "Kitabul Mansuri". Many of his short treatises are light psychological problems as :—

1. Why people prefer quacks and charlatons to skilled physicians?
2. Why ignorant physicians, laymen and women have more success than learned medical men?
3. Why frightened patients easily forsake even the skilled physician?

Al-Razi wrote a pamphlet entitled "Of Habits which become Natural" and thus he was a fore-runner of Sherington's "Conditional Reflex Theory" later stated in 1906 in the book "Integrative Action of the Nervous System".

He was the first to recognise the reaction of pupil and light.

Al-Hawi is the largest medical Encyclopaedia in Arabic which took fifteen years to be completed. He recommended the cautery and topical application of rose oil for headache. His use of sandalwood oil for headache was an innovation. For insomnia he recommended Lettuce, Mandragera and opium.

Regarding passion he contributes that the suppression of passion and gradual training of the soul differentiate man from animal. The degree of superiority over the beats, in the way of reining the natural impulses, belongs pretty well the majority of men, even if it be the result of training and education. Thus supressing and opposing the passion is possible. Passions and instincts are always inciting and urging and pressing us to follow after present

pleasures without deliberation even though may cause pain and everlasting pleasure. This is because our passions and instincts see nothing else but the actual state in which they happen to be, and only seek to get rid of the pain that hurt them that very moment.

Excessive anxiety and worry, he explains, because man differs so much in temperament and habit, there is also a difference in the amount of anxiety and worry they can stand ; some can endure a great deal of them without adversely affected while others are unable to put up so much this power of endurance needs to be looked after, habit is of great help and assists there. It is easier to judge and assess oneself and ought to indulge in diversion and pleasure not for their own sake but in order that we may be recreated and strengthened to engage the thought and care we require to reach our purpose. High aspiration and imaginative thoughts beyond one's temperament lead to insomnia, delusion and melancholia. Thus man ought to be moderate in their anxieties and worries if he aims at achieving purposes and indeed will reach his goals.

Dr. H. J. Eyranck, a prominent Psychoanalyst and writer of many books quotes in his article "Lie Detectors and Truth Drugs" and interesting anecdote regarding the treatment of Amir Mansur from the Book Akhlaq-i-Jalali. The same anecdote has also been described in the "Spiritual Physick of Rhazes" by A. J. Arberry. The great physician Rhazes was summoned to Transoxiana to attend the Amir Amansur who was suffering from a Rheumatic affliction of the joints which none of his medical attendants could cure. When he came to the River Oxus, Rhazes refused to cross the river in the boat provided because it was too small and fragile. The King's messengers bound him hand and foot, threw him into the boat and carried him across by force. Rhazes explained the motive of his resistance to them. He knew, he said, that every year many thousands of people crossed the Oxus safely, but if he had chanced to be drowned, people could have said what a fool he was to expose himself to this risk of his own free will, but had be perished while being carried across by force, people would have pitied, not blamed him. Having reached Bukhara, Rhazes tried many methods of treatment without success. Finally he said to the Amir. "Tomorrow I shall try a new treatment but it will cost you the best horse and best mules in your stables." The animals having been placed at his disposal, Rhazes took the Amir to a hot both outside the city, tied up the horse and the mule, saddled and bridled, outside and entered the hot room of the both alone—with his patient. He then took out a knife and began reviling the Amir, reminding him of the indignity he had undergone in being carried across the Oxus by force, and threatened now to take his life in revenge. The Amir was furious and party from-anger, partly from fear, sprang to his feet. Rhazes at once ran outside to where his servant was awaiting him with the horse and the mule, rode off at full speed and did not stop in his flight until he had

crossed the Oxus and had reached Marv, whence he wrote to the Amir as follows: "May the life of the King be prolonged in health and authority! Agreeably to my undertaking I treated you to the best of my ability. There was, however, a deficiency in the natural caloric, and this treatment would have been unduly protracted, so I abandoned it in favour of psychotherapy, and, when the peccant humours had undergone sufficient coction in the bath, I deliberately provoked you in order to increase the natural caloric, which thus gained sufficient strength to dissolve the already soffened humours. But henceforth, it is unexpedient that we should meet." This example of psychotherapy actually was designated in the original tone, and turn out to be no less rewarding on the material plane than modern psychotherapy has been found to be. The Amir delighted to find himself restored to health and freedom of movement, awarded Rhazes a robe of honour and donations.

Al-Kindi (911 A. C.) Ibn Ishaq Kindi being a versatile genius was also one of the greatest translators born in Basrah. He has extensively discussed the doctrine of soul and intelligence. The Divine Intelligence is the cause of existance of the world. According to him the world as a whole is the work of an externally active cause, the Divine Intelligence, whose activity is transmitted in many ways from above to the world. Between God and the world or bodies is the world of soul, which created the world of heavenly spheres. In so far as the human soul is combined with the body, it is dependent on the influence of heavenly bodies, but in its spiritual origin and being it is free. Both immortally and freedom could only be acquired in the world of intelligence. If anyone attains those two, his intellectual power is developed to such an extent that he may acquire true knowledge about God and the universe. Thus in "De Intellectu" the Latin translation edited by Nagi was formed for the first time the doctrine of intelligence.

Al-Farabi (870—950) Abu Nasr Al-Farabi, according to Sarton was conversant with the whole scientific thought of his day. He wrote a large number of original works including Psychological, political and Metaphysical treatises on Intelligence, Intelligible, on the soul, one and the unity, Time Space and Measure. He was first to speak evolution and psychology and thus influenced later writers.

He made a lasting contribution to sociology by writing his "Epistle on the opinion of people of Superior City". He has presented his conception of a model city in his well-known work of "Political Economy". His ideal city is to be governed by wise men who are perfect morally and intellectually. He lays great importance on the happiness and high morality of the citizens of his model city. It has been recorded that he could speak seventy (70) languages.

Avicenna (980—1037 A.C.) Abu Ali Husain Abu Abdullah Ibn Sina. He treated Samanid the king of Bukhara at the age of seventeen years. He was an outstanding encyclopaedist who was well versed in Quran and different branches of literatures at the age of ten. He started writing at the age of twenty one years. Like other Muslim philosophers of this era he was also master of various sciences including psychology. His definition of the soul does not differ from that of Aristotle. The human is called the rational soul that has a practical and theoretical faculty, both of which are equivocally called intelligence.

Dream in Avicenna's system : Dreams are the work of imagination. During sleep man's imaginative faculty is more active than when he is awake. He is not overwhelmed by external senses. In sleep 'sensus communis' cannot come to its aid and the soul when employing the imagination in its intellectual activities and thus weakens the power of representation (sensus communis). Imagination finds an opportunity to gain in intensity and to engage the image forming power and make use of it. The combination of two powers adds still more to their activity and the image thereby produced falls on the sensus communis, the object is seen as though it were externally existent.

H. J. Eysenck in describing the foundations of psychotherapy quotes a story from a book "Book of Origin and the Return". The patient is a woman in the king's household who, while bending down to lay the table, is attacked by a sudden rheumatic swelling of the joints and unable to assume an erect posture. The king's physician commanded to cure her, but having no medicament at hand, has recorse to psychotherapy. He calls to his aid the emotion of shame and begins to remove her clothes, starting with her veil and going on her skirt. Thus in the author's words, "a flush of heat was produced within her which dissolved the rheumatic humour" and she stood upright completely cured. Thus the relation between body and mind have been quite well understood and its appears that a very modern development can, in fact, be traced back over thousands of years ago. It also concerns Avicenna and is quoted in his masterpiece "The Qanun" in the section devoted to love which he classes under cerebral or mental diseases, together with Insomnia, Amnesia, Mania, Hypochondria, Melancholia and the like. The author has quoted another case of a love sickness and its psychotherapy by Avicenna. Once Avicenna came to the town of Hyrcania by the Caspian Sea. A relative of the ruler of that province was sick with a disease which had baffled all the local doctors. Avicenna was asked to give his opinion. Having examined the patient carefully, he requested the collaboration of someone who knew all the districts and towns of the province and repeated their names while Avicenna kept his finger on the patient's pulse. At the mention of a certain town he felt a flutter in the pulse. "Now" said he, "I need someone who knows all the houses, streets and quarters of this town. Again when a certain street was mentioned, there was a flutter in the pulse and once again when the

names of the inhabitants of a certain household were enumerated. Then Avicenna said " It is finished ". This lad, in his love with such and such a girl, who lives in such and such a street, in such and such a quarter of such and such a town ; and the girl's face is the patient's cure. So the marriage was solemnized at a fortunate hour chosen by Avicenna and thus the cure was completed.

Ibn Hazm (965—1039) Ibn Al-Haitham better known as Al-Hazm had invaluable contributions to the field of optics. He was the first to correct the Greek misconception as to the nature of vision—showing that rays of light came from external objects to the eye and do not issue forth from the ye, impinge on external things as up to his time, had been supposed. He made a number of monumental discoveries in the field of optics like optic illusions, one which locates retina, as the seat of vision.

He also explained how only one object is visible when seen from both the eyes because the visual images are performed on symmetrical portions of the two retinas. The optical illusion, according to him, are due to the rays of light suffering from reflection or retraction. He has found out a wounderful optical illusion in the twilight when he sees stars, sun and Moon before they have risen and after they have set. He has explained that greater the density of atmosphere, the greater the curvature of a ray of light. To this refraction he truly refers the shortening, in their vertical diameter of the horizontal Sun and Moon : to its variation he imputes the twinkling of the fixed stars.

He recognised gravity as a force, a theory which was later on developed by Newton.

He had progressive ideas on the evolution of man which led to the development of this theory by modern scientists including Darwin. John William Draper observes " About his views on human evolution—he upheld the affirmation of those who said that man, in his progress, passes through a definite a cession of states, although unlike changed into ass afterwards into a horse—ape and finally man. He had progressive ideas on the evolution of Man. "

Nizam-ul-Mulk Toosi (1018) Ibn Khaldun writes " He was the first in Islamic history to lay the foundation of regular educational institution. Institution of higher education sprang up all over the Seljuk Empire. The greatest of those was the Nizamia University of Baghdad set up in 1066 A. C. It was a model institution in the whole world of Islam that attracted students from all over the world—where the minent teachers were Imam Ghazali and Saadi. He was the grand minister of the Seljuk ruler, Malik Shah. He wrote a Political Treatise, " Siyasat Nama " for the guidance of the ruler, in which he incorporated his personal experiences which conserve an ideal state like dealing with kinship, judiciary, ambassadorship and the qualifications and functions of all classes of officers.

Averroes (1126—1198).—Ibn Mohamed Ibn Rushd was a philosopher and one of the greatest of all times. He acquired great scholarship in literature, law, philosophy and medicine. He considered Khilafat-e-Rashida as the model Republic in which the dreams of Plato were realized. He claimed women to be equal of man in all aspects and possessing equal capacities to shine in war and peace. He work was more popular in the Western thought rather than Islamic world.

Ibn Al-Baitar.—An eminent scientist of 12th century was a great Botanist, but he has also been a contributor to an experimental method. As a matter of fact observation and experiment are the two sources of acquiring scientific knowledge. The Greek method of obtaining knowledge was mainly speculative. The Arabs who were more practical and realistic in their approach, adopted the experimental method for getting scientific knowledge. Ibn Hazm in his work " Scope of Logic " lays stress on sense perception as a source of knowledge and Ibn Taimiya in his " Reformation of Logic " proves that induction is the surer form of argument, which ultimately gave birth to the method of observation and experimentation. It is claimed that the Experimental method was formulated in Europe and the originator was Roger Bacon but the fact is that he himself had learnt from the pupil of Spanish Moors as Briffault in his " Making of Humanity " admits that Roger Bacon was first one of the apostle of Muslim science which he transmitted to Christian Europe. Thus experimental method was universally applied by the Arabs to their Scientific investigation also by Abu Al-Baitar the greatest Muslim natural scientist.

Nasir Al-Din Toose (1201 A.C.).—He contributed to optics, occult sciences, medicine, philosophy and ethics. A famous book of Ethics, " Akhlaq-e-Jalali " printed in India has been translated into English and German languages. His Akhlaq-e-Nasiri classifies knowledge into speculative and practical. The speculative knowledge has been sub-divided into (1) Metaphysics and Theology (2) Mathematics (3) Natural Sciences including Minerology, Botany, Zoology, Psychology, Medicine, Astrology and Agriculture. II the Practical knowledge included (i) Ethics (ii) Domestic (3) Economy and (4) Politics.

Ibn Khuldan (1322—1406).—He was a pioneer of sociological approach in the philosophy of history. Trying to find laws determining the rise and fall of dynasties. He stresses the role of " asahiyyah " or " Group Feelings " a nomadic tribe for instance, may be strong enough in asahiyyah not only to conquer land but also to found a settled society, but the very civilization that asahiyyah produce eventually entails its decay whereupon another people, stronger in asahiyyah come forward to start the process anew. Ibn Khaldun also insists on the relevance of climate to social development. In the hot South he thinks where nature provides all that men need the impulse to civilization is lacking; the cold

North, men are usually occupied with producing the bare necessities of life; under a temperate climate, the impulse and the requisite leisure are both present.

Thus a brief account of some of the very selective Muslim philosophers and scientists provide the foundations of Psychology today.

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Since the ascendancy of the West in the domain of science and technology it has also offered social philosophies, which the Westerners think are as superior as their superiority in the physical sciences. In their progress of four hundred years two representative personalities *i. e.* Karl Marx and Sigmund Freud cropped up. Both of these intellectual giants happend to be in the 19th century. Both of them poured out with the deterministic philosophies. Karl Marx [1] pointed out that human behaviour is the product of the way in which the means of production are divided. We need not go into details, as we only need to know for our purpose that Marx thinks that human behaviour is determined by a material conditions. Thus he has subjected human will to be the product of the environmental factors. The impact of the division of the means of production may contribute to the poverty and alienation of one group and the affluence of the other, but it has nothing to do with the determination of the will of man.

Sigmund Freud[2] attacked the will of man through another way. He pointed out that human will and behaviour is determined by the instincts dominant amongst which is the 'sex'. He came to this conclusion through the analysis of the behaviour of the mentally sick people. He found for himself that suppression of sex led to the abnormalities in man. He generalised this hypothesis and concluded that all human behaviour is determined by instincts. The role of instincts can't be denied in moulding the human behaviour, but to say that they totally determine the behaviour can be challenged. Both of these philosophies are deterministic in nature which can't explain human nature in toto.

A new fact is proposed that human behaviour is determined by two things:

1. Free Will and
2. Transcendance.

In fact, the faculty of transcendance is the continuation of Free Will but for the convenience of explanation we have taken it as a separate faculty.

FREE WILL

Free Will of man is based on self-consciousness. Self-consciousness means the rationalization and conceptualization of self with reference to the environment. This also involves the meaning-orientation-process. Conceptualization and meaning-orientation leads man to IDENTIFICATION PROCESS. Identification is a subjective reality in which a man feels himself in absolute sameness and consonance with an object, goal, or an ideal while being in the full bloom of his consciousness. This is possible on the cultural level only.

1. Karl Marx and Fredrick Engels (*Collected Works*), Vol. III, Moscow, 1970, p. 330.
2. Ludwing Eidelberg : Encyclopaedia of Psychoanalysis, *U.S.A.*, 1968, p. 183.

Identification also presupposes man's relationship with the environment as dialectical and interactive. The specific role of identification is that it integrates the dynamics of the personality into a sensible and moral whole.

Identification also becomes future oriented phenomena, as attainment of an object or goal presupposes futurity. Identification completely alters the behaviour. Sex, hunger and aggression, which are animal in nature are completely changed in their mode of expression on the human and identification level. Man is able on the human level to postpone the instinctive expression or do it far more vigorously and with calamitous force than the animal. On the human scale the instincts are transformed into ethical and moral behaviour, such as suggested by Freud in his hypothesis of 'sublimation'.

INCEPTION OF IDENTIFICATION IN HISTORY

Anthropologists[1] imagnie that the idea of self-identity and identification must have cropped up long ago in history when joint hunting would have necessitated the location of the hunters at different points during surrounding the animal being hunted. This process must have necessitated the names for the location, the names for the persons to whom the jobs were allotted and the way of communication first in the shape of cries and then words. Moreover, the place at which to arrive at particular time under a programme must also have established the identity. This must have been the beginning of identity consciousness, which later on evolved into a very complicated system of understanding and talking.

The gradual development of identity presupposes a community of people whose traditional values become significant to a growing individual. The communal identity is established through his name, profession and social status. The continuous self-concept, coherent memory, subjectivity and objectivity at the same time and individual and social phenomenas are the chief characteristics of identity consciousness.

On an advanced level of socio-cultural development the identification with an ideology takes place. Ideology provides a ground for the reorganization of the conceptual frame-work. When a people formulate concepts about their readjustment among themselves on the bases of principles and values, the ideological stage is attained. Such a uniqueness is projected both on the national-cultural level and on the international level. Thus ideology contributes a lot to the identification process of man.

HISTORY AND IDENTIFICATION

Animals have evolved in the course of a biological evolution, but man got evolved in the course of his history. History is the product of the conscious

1. Watson A. Richard: *Man and Nature*, Newyork, 1969, p.50.

activity of man and thus it becomes the source of his own knowledge. Therefore, when we read history, we are not wasting our time by groping into the dead past, but we reconstruct the past in our minds and use that fund of knowledge for our future growth. History of an individual provides a tacit example for such a growth that the progressive build-up of an individual is based on the use of his accumulated experiences, which in a way are his history.

Thus the entire course of civilization is an accumulative process of identification with goals and ideals. The whole of civilizations is based on moulding human behaviour on the institutionalized cultural pattern diametrically opposed to the instinctive and spontanious behaviour and reactions. And identification has determined both the physical and psychological make-up of man. His body has become more refined than the animal and his psychology advanced due to being moulded in the mould of identification.

The discussion on the Free Will can be summed up that this is out of his Free Will that man identifies himself with goals and thus mould his behaviour consciously and freely towards the attainment of goals on the human plane and thus a progressive chain in human activity is effected.

TRANSCENDANCE

In fact, Free Will triggers in man the faculty of transcendance. We have already mentioned that the problem of identity is the product of self-consciousness. This quality bestows upon man conscious interaction, with the environment, rational approach to problems, decision-making, postponement of the instinctive action, sense of judgement, idealizm and ultimately self-transcendance. Therefore, the real motivating force in human activities can be identity consciousness and not 'Instinct or Ego'. Instincts and ego are determined by the force of identity. Freud himself who is the chief exponent of instinctive and ego determinism of man, opines: " A boy identifies with his father as an 'ego ideal'—someone he would like to be rather than submitting or someone he would like to have (a sexual object). " It clearly means that man's identification process begins before the sexual instinct is triggered. At the conscious identification level the instincts have to be suppressed, modified and institutionalized.

Such a process in the development and growth of consciousness can be called transcendance. Transcendance has two domains:

1. Transcendance of the phenomena and
2. Self-transcendance.

In fact, this is the man's self in which both types of transcendance take place. The phenomenal transcendance is to transcend the domain of material things in respect of making them the goal of life. In the process of such a transcendance man ultimately reaches to the domain of self-transcendance. When

man transcends his own self, he logically joins the domain of Ultimate Reality, which is the domain of religion. Therefore, religion is not the product of fear, superstition or dogma, but is a living reality and is the product of the development of man's consciousness. Religion also performs the role of social control but its main role is the "Quest for Identity". The ideas of beyond and supernatural are indicative of the man's quest for identity. The entire edifice of religion and mysticism stands on the quest for identity. Since the world of matter and instincts is considered to be diametrically opposed to the spiritual world of beyond or supernatural, therefore, the greed for the material things or yielding to the pressure of instincts are forcefully suppressed in religious and mystic activities.

The domain of religion is mainly the construct of mind in which the angles and pious spirits, which are beyond the material and instinctive world, dwell. One has to attain that stage for finding the Ultimate Identity by suppressing the worldly desires.

THE CRISES OF IDENTITY

The Crises of Identity makes man tense, frustrated, vigorous and active. It is the product of two situations in life:

1. How to chose between the two ideals, which follow tension and frustration.
2. When one is not satisfied with the prevailing social norms, he would like to either correct them or introduce new norms, which are resisted. This situation also creates a crises.

So from the above discussion it is obvious that man's behaviour can either be determined by 'Identification' or 'Quest for Identity'. Therefore, identity can be safely proposed as a ground for the study of human nature, and all other factors so far thought to be determining the human behaviour can be safely rejected. It can also be proposed as a new science under which the proper study of man can be carried out.

Now I would like to shed some light on the Quranic Concept of Identity. The Quran takes up the problem of identity in its own way and confirms that man's behaviour is only determined by identification and Quest for Identity rather than worldly things, and instincts, which only form perepheral things of reference.

Now we prefer to expose the Quranic notion of identity in the light of what has been said in the foregoing lines. Opposed to what Marx has emphasized in terms of man's definition as an entity which is economically determined, the Quran presents a view according to which man has to evolve upward instead of

being earth-bound. The Quran uses the expression " الثاقل الى الارض " in the sense of material concept of life, which makes man clinging to his earthly needs and conditions. In opposition to this expression, the phrase " الرفع الى السماء " has been used in the Quran to overcome the force of gravity working on man. So man has to be free in the sense of his unceasing upward evolution, and not to gravitate to the earth. The Holy Quran says in this connection :

ولوشئنا لرفعناه به ولكنه اخلد الى الارض

Had we willed

We would have elevated man to a higher plane,

But he clings to the Earth.

From this it can be safely concluded that the Quran regards man's identity grounded in his freedom from earthly bondage. In mysticism this idea of freedom from materialistic shakles finds it vivid expression. Later on we would mention how some mystics of outstanding stature in Islam have expressed their identification-feelings. The Quran shares with Freud the recognition of man's biological and animal nature under the title of " النفس الامارة ". The Quran says in this regard :

ان النفس لامارة بالسوء

Certainly human soul is prone to evil.

But this proneness to evil is not the total reality. As we have said earlier man can transcend his animal and biological nature so that he identifies himself with the Ultimate Reality. In religion, mysticism and higher poetry this transcendance takes place in its complete form. In transcendance man moves from Ego consciousness to the Mystic Consciousness of the all pervading Reality which absorbs both the self and the phenomenal world. So the Ultimate Reality has been identified in the Quran as something which embraces each and everything. The Quran says :

والله بكل شيىء محيط

God encompasses everything.

But this Absolute Reality is not away as to be located somewhere beyond the super natural. The Quran regards it as nearer to man than his jugalar vein :

نحن اقرب اليه من حبل الوريد

All things move so as to be evolved in terms of getting closer and closer to this Reality.

Moreover, the Quran identifies in man a self-higher than Freud's Ego and Super Ego. It is a self which has blended in itself the diametrically opposed tendencies, biological and human, into a harmonious whole which the Quran calls : النفس المطمئنة (the satisfied self). The Quran while addressing this self explains its true nature :

یاأیتها النفس المطمئنة ارجعی الی ربک راضیة مرضیة و ادخلی فی عبادی خلی فادخلی جنتی -

O' Ye satisfied soul !
Return to they Lord
Well pleased and well pleasing
Enter into my Garden by
entering into my servants.

Here the Holy Quran connotes man's transcendental identity with the identity of like-minded individuals wherein the individual and social identities are reconciled. The famous poet thinker Bedel points to this unity phenomenon by saying :

من تو شدم تو من شدی من جان شدم تو تن شدی
تا کس نگوید بعد ازین من دیگرم تو دیگری

So the concept of نفس مطمئنہ in the Quran points to the highest level of transcendance in man. Unfortunately both Freud and Marx have failed to apprerate this transcendental identity of man.

Explaining further, the Holy Quran has taken the question of man in its own specific way and has assigned him to positions in point of his relationship with God and human beings :

Man as simply the servant of God عبد الله. In this Category man is regarded as one who has most beautiful and excellent nature designated as *Ahsan-e-Taqweem* in the Quran. Here the Quran does not differentiate between man and man but considers him in a conceptual way. The notion of man as given in the Quran is explained by the term ' Uns ' from which the world *Insan* has been derived. In this sense, man is that living being who lives social life through feelings of oneness and commonness.

The other dimension of man as brought forth by the Quran in his being the son of *Adam* who has been introduced as a common spiritual ancestor of humanity. In other words, the oneness of human beings is grounded in their paternal oneness in the same way as the oneness of branches is grounded in one and the same tree.

The third dimension of man identified in the Quran is that he is the *Khalifah* of God. This means that he incarnates into his manhood those attributes which are usually ascribed to God. The word *Sibghatullah* coined by

the Quran reflects the Godly nature of man. The term *Khalifatullah* and *Sibghatullah* are interchangeable in so far as they cannot the same thing. The Prophet once pointed to this dimension of man by saying :

تخلقوا باخلاق الله

Reflect Divine Attributes in yourselves.

So according to the Quran man can be categorised into three levels :

1. Man in the raw form wherein he is in his embryonic stage. He has potentialities of a full-fledged manhood within him, but they are not actualized.

2. *Man as Muttaqi.*—In the sense that he has attained the stage of God awareness. This is the stage of transcendance where he has moved from his finite selfhood to the infinite in him.

3. *Man as the Khalifa of God.*—In this stage man has acquired control over himself and his surroundings and so has become Godlike Creature. The history of Islamic mysticism exhibits how this dimension has expressed itself in different persons in different ways. For example, Hadrat Ali has been reported to have said " I am the Quran which speaks ". Bayazid Bustami has said : " Glory be to me, how exalted I am ".

The statement " I am the truth ", which has been made by Mansur al-Hallaj is the nodal point of this dimension. All these uttences point to the transcendant in mand and prove that man is the seed of infinite potentialities. The Muslim thinkers of the past have more or less taken cognizance of these dimensions of man and made them as subject of their discussion. The traditional Muslim literature falls into three categories in accordance with the nature of these dimensions :

1. Scholastic literature.

2. Philosophical literature and

3. Mystic literature.

The first category recognizes man as the servant of God and does not go beyond this recognition. The second category recognizes man as descendant from common origin and as such he has common aspirations and goals with his fellow-human beings. The Third category goes beyond this to the recognition of the Divine nature of man and boldly asserts that man is the hunter of God. In this category man stands as something unique and indifferent so that he has his human identity. He is not like drop capable of dissolution in the ocean of existence. He retains his separate entity and this retention increases with the passage of time. That is why the Islamic mysticism is different from the Hindu mysticism. The

former tries to absorb reality within iteslf, while the later gets absorbed into Reality. In Iqbal this dimension of Islamic Identity of man has its typical sepression in the verse which says :

کافر کی یہ پہچان کہ آفاق میں گم ہے
مومن کی یہ پہچان کہ گم اس میں ہیں آفاق

The pagan is known by the fact that he is absorbed into the universe.

While the Muslim absorbs the universe in himself.

So according to the Quran, the identity of man has two aspects :

1. Human and
2. Islamic

It is the working of these identities in the single individual that qualifies him with the attribute of Momen. The identity of Momen carries within its umbrella the dimensions of humanity, worship and control over nature. This process can be illustrated by the following diagram :

1. Man as man.
2. Man as worshiper
3. Man as being worshiped.

It is the last stage in this process which reflects the grandeur of man and points to his future journey on the road of evolution. At the present stage no body can tell what would happen to man in future but this much can be said with certainty that man is that child who is father of tomorrow. His childhood has not yet passed and he evolves so as to become the father of tomorrow.

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CONTRIBUTIONS OF ISLAMIC LAW AND JURISPRUDENCE TO HUMAN CIVILIZATION AND CULTURE

By

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The law in Islam is called Fiqah ; it is the name given to the whole science of jurisprudence because it implies the exercise of intelligence in deciding a point of law in the absence of a binding command from the Quran or Sunnah. Fiqah literally means " intelligence ", and faqih is a jurist, a person skilled in the law. A faqih must possess the quality of independent judgement. Fiqah is the soul's cognisance of its rights and obligations The Turkish Mejelle defines it as the knowledge of practical legal questions.

Fiqah is the knowledge of one's rights and obligations derived from the Quran, or the Sunnah of the Prophet, or the consensus of opinion among the learned (ijma), or analogical deduction (qiyas). The Quran is the first source of Fiqah, Sunnah the second, Ijma the third and qiyas the fourth source of Fiqah.

Fiqah is divided into two portions : The Usul and the Furu. The Usul are the roots of the law and the Furu are the breaches. The science of Usul deals with the first principles of interpretation and the science of Furu deals with particular injunctions which really follow from the science of Usul. The science or Usul deals with the sources of law and its interpretation ; while the science of Furu deals with the law as it is actually applicable in the courts of justice ; for instance the law of Waqf or the law of inheritance.

In Islam the law preceded the state, both logically and in terms of time. The State existed for the purposes of enforcing the law.

Islamic law began with the activities of the jurists ; it was not created by State legislation. Law was considered superior to the state, and hence not subject to state legislation.

The source of Islamic law is the will of God. Islamic law is an ethical or moral system of rules. There has always been a close connection between Islamic law and theology. Islam is a religion of both belief and action. Islamic law derives its source from the Divine Revelation through the Holy Prophet. Being Divine, these sources are believed to be sacred, final, enternal and hence immutable. Nothing can be qualified as good or bad except in relation to Allah's will.

Islamic law is not amendable to change through legislation. It is a doctrine of commandments. There is much more emphasis on what one ought to do

rather than on what one is entitled to claim as a right. Penalties and sanctions in Islamic law are religious and moral, not civil and legal. The term used for penalty is hudud Allah (the limits fixed by God) which implies that a certain offence has been committed against God and that it is His prerogative to impose the penalty.

There has been no conflict between theory and practice in Islamic law. The reason for the lack of inconsistency and ambiguity is that the Shariah and the Fiqah are inseparably connected, Shariah being the law, and Fiqah the science of knowing the law. Shariah is, in the proper sense, the law of Islam. Fiqah is the science that deduces rules of law from the Shariah. Accordingly, Shariah is known through the Fiqah.

The Shariah is the central core of Islam ; no understanding of its civilisation, its social history or its political system is possible without a knowledge and appreciation of its legal system. Shariah is the totality of Allah's commandments. Shariah embraces all human actions. It contains an infallible guide to ethics. It is a code of obligations. It exhibits a tendency to evaluate all affairs of life. All human activity is embraced in its sovereign domain.

Shariah is the wider circle, it embraces all human actions ; Fiqah deals with what are commonly understood as legal acts. Shariah reminds us always of revelation, that knowledge which we could never have possessed but for the Quran ; in Fiqah, the power of reasoning is stressed. The path of Shariah is laid down by Allah and His Prophet, the edifice of Fiqah is erected by human endeavour.

In the Fiqah, an action is either legal or illegal. In the Shariah, there are various grades of approval or disapproval. Fiqah is the term used for the law as a science ; and Shariah, for the law as the divinely ordained path of rectitude. The criterion of human action, however, is the same both in the Shariah and the Fiqah. The criterion is meant for seeking the approval of Allah by conforming to an ideally perfect code.

Shariah is the social code of Islam. It aims at creating a society based on a deep sense of moral responsibility in which every citizen can develop his personality in accordance with his spiritual and moral traits. The main difference between the Shariah and the secular law is that the Shariah is based on revelation. That is why Islamic law does not accept the idea that whatever people determine on the basis of what appears useful to them, is good. For example, sexual relations based on free will are allowed by secular law, while they are held to be a sin under the Shariah.

Usul-ul-Fiqah are closely related to those of Shariah. They have the same relationship to Shariah as the Usul-ud-Din (the principles of religion) have with Deen. Shariah is the light of knowledge. The Quran is the totality of Shariah, the fountain-head of wisdom. A rule of Shariah must essentially conform to the laws of human physical nature. Shariah has regularised as legal good what is considered to be good in social experience. The promise is that Allah has instituted the Shariah for the benefit of the people. The objective of Shariah is to bring Mukallafin out of the dictates of their desires so as to make them servants of Allah.

Fiqah is supposed to amplify and supplement the Shariah but not to supercede it.

Islamic law is the sun and substance of our faith. The purpose of this law is to bend earthly life to the purposes of God. We would interpret this step as signifying our allegiance not only to the Quran as a pure idea but also to the Quran as implemented. Islam is in essence the purposes of God for mankind as expressed in the Quran. Islam for Muslims is not an abstract idea but a system of law in operative practice.

In Islam, the goal of life is to attain eternal felicity through obeying the commands of Allah. Human reason is changed not so much with discovering unknown areas of facts as with uncovering the insights and the directions implied in divine or prophetic announcements. Islam expects of its followers to demonstrate readiness for subordinating emotional to rationally oriented insights.

Islam is the community that has come into being to transfer into actual living the imperative that is the eternal word of God. Before revelation, the essential law of Islam existed as a transcedent pattern. By revelation, the word has been made incorporate in history with the Muslim community as its keeper. The fundamental religious arguments in Islam have been concerned essentially with what shall be the direction in which the on-going historical enterprise is to proceed.

The nature of man need be understood only in the light and according to the standard of Quranic revelation. The classical UMMA lives under divine law whose protector is the UMMA itself ; the ruler is neither source nor guarantee of the law ; his is only the executive power. The state guarantees the preservation and, if possible, the expansion of religion. Islam's real intellectual bond is the conviction that all believers are brothers. Islam does not reject scientific synthesis. It does not reject free interpretation of facts either. The Islamic legal system has developed from philosophical principles.

Three fundamental values are associated with the Islamic way of life. First, Muslims believe that the goal of life is seen to be other worldly. Any worldly achievement remains valuable only inasmuch as it will be subservient to the life after death. Second, Islam perceives man's existence here and hereafter as an indivisible unit. Third, Islam makes the community the guardian of the road to salvation. By introducing these valued judgements, Islam has introduced at least three fundamental questions : How to live correctly ? How to think correctly : How to organise correctly ?

The Quran encompasses spiritual and wordly matters and provides the possibility of a Muslim society. This society owes its comparative uniformity to the Islamic law. Grand as may seen to us some of the threads which FIQAH has woven around this society, a plausible interpretation can be found for it. To quote Allama Iqbal : " In the evolution of such a society even the immutability of socially harmless rules relating to eating and drinking, purity or impurity, has a life value of its own, inasmuch as it tends to give such society a specific inwardness, and further secures that eternal and internal uniformity which counteracts the forces of heterogeneity always, latent in a society of a composite character ".

The Islamic law contains what in theory at least must be considered the most potent means of self-adaptation by recognising the consensus of the competent as one of its foundations. This IJMA of the local learned is neither postulative nor formative : it is merely verifying.

Theology and law, on the one hand, and the forms of conceptualisation, argument and presentation, on the other provided the most potent means of communicating a sense of cohesion in Islam. Canon law and customary law, canon law and executive law co-exist as an expression of divergent approaches to the social realisation of the ideal Muslim community. The history of the legal rites can to some extent be accounted for through an investigation of their relations to local cultural traditions.

The FIQAH covers a large field of human activities in a decisive and methodical way. It shares generously with local customs and discretionary judgment. It includes portions on public law and penal law as well as ethical precepts. The FIQAH has been very effective in transmitting the imperatives of Muslim spirituality into the real world.

The development of Islamic law illustrates in a most significant manner the interdependent phenomena of unity and variety in Muslim Civilisation. The essential contribution that Islam made toward the formation of its law energes from the fundamental attitude that exists in the Quran. It pervades and unites its parts and has made of Islamic law a unique phenomenon suigeneris. Over

elements of varied provenance that were retained in Islam, the central core of ideas exerted a strong assimilating power. Permeating them with what is felt to be the true Islamic spirit. This process resulted in the creation of a balance in Islamic law.

The Islamic society created the office of MAZALIM (Ombudsman) for the redress of abuses. The administrative jurists have held in that the office of NAZIR FIL MAZALIM is of great significance in Islamic law.

The strength of Islamic law is in the extensiveness of approach which at its best is applicable to all situations. It does mean universality. It does imply immediacy in relation to the world of thought and perception which lends so much colour to it. The Islamic law possesses a quality of repose, of dignity and poise, which has developed as a result of the dynamic conception of an ideal society. Islamic law carves good life for Muslims and better life for posterity. It recognizes the supreme value of morality.

The Islamic law is at rest, and the Muslim is at rest within it. His immediacy to Allah and his acceptance of the divine order are not disturbed. A genuine submission to the will of Allah is rewarded by the consciousness of fitting naturally into the great preordained scheme of things that embraces mankind. The Muslim finds happiness in attuning himself to the wishes of the *Rabbul Alameen*. Allah has revealed to him enough of the truth to understand what needs understanding and to trust divine wisdom where understanding ends.

The Islamic law asserts that man has been created for a purpose. His value is high and his dignity great. His body is temporal but his mind is divine. All wisdom consists in the divine law delivered to human beings. The Muslim stands secure in the centre of a wisely ordained system of law. The law teaches him his duties and his rewards.

Islamic legal system is omnipotent. It has qualities that can keep its identity under changed conditions. It continues to broaden its base within the framework of the Quranic text. It cultivates mental habits that promote legal research and the ability to discuss problems according to the categories of formal logic. It incorporates universal skills. The legal system of Islam maintained its liberal traditions of accepting information, techniques, objects and customs that are supported by logic.

Through emphasis on Quran as the primary bond between people, Islamic law and jurisprudence are capable of maintaining the intellectual unity of the area. A highly educated Muslim jurist is acceptable everywhere in Muslim territory. The dynamism of the Islamic legal institutions are responsible for the

presence of component elements which makes Islamic system look like a great civilization. Abounding in its growth during the past fourteen centuries, it has appeared in the 15th Century Hijra as a system full of promises for the future. It has mobilized power of organizing the innumerable elements to an organizing idea more comprehensive than the desire for individual liberty.

The Islamic law showed its power in molding the forms and ethics of civil life. It is sympathetic to speculation (Qiyas) and it has furnished the Muslim mind with a great deal of imaginative and moralistic subject matter. This feature certainly adds a decisive trait to the cultural profile of Islam.

The originality of Islamic law consists exactly in the capacity of adapting the Quranic inspiration to its needs. Most of its conceptual contribution is either new or unique. Its style of interpretation is without a real precedent. Consequently, to understand the spirit of Islamic law, it is necessary to appraise its effectiveness. This effectiveness can be measured by the extent to which Islamic jurisprudence contributes to the welfare of Muslims.

It is fair to judge Muslim legal achievement by the outstanding accomplishments of Muslim jurists. It is fair because the unusual contribution remains to influence future generations. It is because the Islamic law is fundamentally a stable system of formal and material truths communicated to man.

We are inclined to admire Muslim jurists who broke the limitations imposed on the rational investigation of the universe. They should be accorded due respect for their intellectual boldness. These innovators have established their right to departure from the pre-Islamic system. The habit of *Ijtihad* encouraged the putting forward of opinions which are true and can be proved as facts properly integrated in a system which would assign them their proper significance.

The Islamic legal research continues what might be called an authoritarian tradition. The standards of credibility have been consciously evolved. A significant portion of the work is stimulated by Quranic revelations. The system has accorded recognition to observational and experimental methods of truth finding. To appreciate the Islamic outlook, it must be realized that the art of observation has all along been reasonable and whatever positive knowledge they have contributed is very reliable. The legal constructions are also based on deduction. No amount of logic can impugn them. The lawyers in an Islamic setting had developed precision in the observation and description of symptoms. The system enjoins empirical study. Its experimental spirit has been exceedingly sharp. Its importance as a method of a reorientation of the investigating mind is very considerable. It is necessarily sophisticated. The methods devised for experimental truth finding and some of the problems they are expected to solve are well chosen and soft.

With all the keeness of observation displayed in social studies, it is quite obvious that, on the whole, Muslim scholarship is superior in what is now called jurisprudence. There is infinitely more mental initiative in Muslim jurisprudence than in its obsequious refurbishing of ancient law. One can not help the impression that the Muslim jurist's mastery of facts was solid and his presentation rational. He was prepared to register the minutest detail when it came to describe legal opinion, and he controlled a superb machinery of concepts and terms to help him organize his results. He can proceed with complete self-assurance : the technique is tested, and his sensitivity to shades of thought is delicately developed. The research acumen of Muslim jurists has always appeared at its best.

To appraise the effect of Islamic civilization on the development of law, three sets of facts must be taken into consideration. Firstly, during the past fourteen centuries Muslim legal scholarship is widely acknowledged. It has never stagnated intellectually. The present state of our knowledge regarding law permits a final judgement on the contribution of Islam to each branch of legal learning. It can be asserted with a fair degree of certainty that, by and large, Muslim jurists have consolidated the conceptual background of the material they took over. They have definitely surpassed their ancient predecessors. Scientific work in the field of law has maintained its vigour, and great many numbers of teachers and students are engaged in its promotion.

Secondly, legal scholarship as transmitter of Quranic thought has been a powerful inspiration for the entire world. And at times the WEST accepted avidly the concepts offered by the Muslim *Fuqaha*. Leading Muslim jurists are regarded with awe and might in non-Muslim settings.

Thirdly, when Islamic *Fiqah* as it has crystallized through the past fourteen centuries is analyzed for its main components, the extensive effect of its scientific influence is clearly felt. Islamic Civilization, one might say, contributed a good deal of detail, acted as a catalyzer and it did influence the fundamental structure of the legal institutions. There is hardly an area of legal reasoning where Islam has not enriched the universal norms. The concepts of *Ijtihad, Qiyas, Istehsan Ijma Ibada Umma* and many others indicative of the full measure of Islamic contribution would take up many a page without being even remotely complete.

Mastery of nature, public morality, and the condition of the common man have been suggested as measures of achievement of a civilization. It does not require elaborate demonstration that, by these standards, the Islamic legal system has a definite contribution to make. There has always been a concerted effort in Islam to put *Fiqah* and *Shariah* to such use as would ensure progressive control of the social conditions of life. The Muslim lawyers have paid attention to the problems of poverty. Islamic *Shariah* has encouraged individual

charity and religious equality. The finest accomplishments of Islamic *Sharia* have spread to a wide circle. Legal consciousness has grown sufficiently stron to raise the value of human life.

Islamic legal system embodied in the concepts of *Fiqah* and *Shariah* hav shown that overflowing abundance of ideas, that boundless fertility that i greatness of the vicegerents of Allah. It manifests itself in exuberant advanc to all fields relevant to human life. This system is realistic. The mental effor of the jurists is directed toward ever subtler understanding of the cultural heritage, and toward ever more perfect expression of the familiar. Expansion o the range of control entails the use of proved verities and procedures. The *Shariah* acts as an authoritative guide to progress. Quranic wisdom is trusted. *Shariah* is the fortress under whose protection Islamic life unfolds itself.

From the view point of what they set out to do, Islamic *Fiqah* and *Shariah* have succeeded in making good their universalistic appeal. They have succeeded in providing the believer with a civilized and dignified form of life. Having been blessed with a divine origin, the achievements of Islamic *Fiqah* are extraordinary, and the great vitality of Islamic civilization emanates from the potentialities of *Shariah* to provide satisfactory answers to the basic questions that have been besetting the humanity on the face of globe.

The Islamic *Fiqah* promotes purpose—directedness of human existence. The *Shariah* pervades every sphere of man's activity, the technological or the economic as well as the political or the interpretative. Man is encouraged to strive for ends that have an objectively valid Orientation. No insight is considered scientific unless it is part of a context and unless this context is structured in accordance with a rational principle. The *Shariah* caters to the needs of the inner and the outer world. It promotes cultural self-understanding which is pragmatic and directly purposive. The Muslim *Faqih* would always determine the rank of his subject within the hierarchy of values by its relatedness to divinity.

The Muslim *Faqih* is aware of the need for mutual respect and for self-respect in matters cultural. The Quran projects the "exceptional value of man" as the most noble creature. The Quranic revelation tends to render man more truly human and encourages him to use the forces of the physical universe as instruments of self-liberation. Islamic humanism is based on the notion that man is destined for a transcendent life of eternal felicity whose attainment presupposes an earthly existence lived in communion with Allah.

Islamic society emphasizes legal continunity. There is a strong correlation between Islamic law and ethics, between law and society, between law and political structure. The cultural achievements develop either from definite legal situations or they may be viewed as responses to them. The very survival of

Islam as an organized community under Allah depends on the existence of an adequate body of *Fuqaha* and *Ulama*. Also, integration in that community is indispensable if the individual believer desires to lead the correct life as enjoined by Quran and defined by the *Ijma*.

The science of law is an endeavour to collect and systematise what information the *Umma* requires to realize its values. It is an effort to widen man's insight into the ways of Allah. Its ethical value depends on the area to which the law relates and on the intention (*Niyya*) of the *Faqih* who attends to it. To be fully relevant, therefore, the science of law must inquire into the data of revelation and of the *Sunna ;* and it must adjust the believer systematically to this world. The law provides the hard core of the intellectual life by whose requirements the nature of legal scholarship and of the nature and function of the scholar are formed. The *Umma* cannot continue without cultivating legal scholarship because it has its roots in fundamental needs. The science of law is directed to reorganizing, adjusting and to the initiation of exploration.

The methods of legal doctrinal utilization in Islam showed a tendency to cover the vital areas of learning as well. The *Faqih* is ever aware of the service of Allah. He demonstrates an element of civic virtue. The legal scholar sustains the framework in which the correct life can be lived. It is left to the canon lawyers (*Fuqaha*) to see to it that the government does not deviate too far from the essential demands of the *Umma*.

The problem of the relation between coexisting lawyers of law is culturally identified with a civilization of universal "out-reach". This civilization is characteristically associated with legal aspirations. It is largely developed from Quranic message claiming universal validity. The realization of this rationality presupposes the existence of a Muslim identification. Its resolution is attempted within the framework of universal culture.

The legal culture in Islam does not exhibit any conflict. It does not reflect any contradiction between the social forms of existence and the social forms prescribed by Quranic revelation. The *Fiqah* in Islam promotes the universal Islamic culture with which it is intimately affiliated.

A series of objective criteria borrowed from Islamic *Fiqah* can be discovered to form a leading civilization. It provides analytically obtained evidence. It is based on factual knowledge of concrete beliefs and mores. The *Faqih* demonstrates an adequate comprehension of the Islamic way of life. This phenomenon has facilitated the transcultural effectiveness of the Muslim mission. It permits the cultural patterns of Muslim life to exist in different parts of the world. These cultural patterns are sufficiently in tune with the ideal represented by the Quran and the Sunna. This factor is responsible for strong cohesiveness of the Muslim community.

The Islamic *Fiqah* devises methods of reaching solutions to practical problems. This gives the community a sense of structural permanence.

The Islamic *Fiqah and Shariah* speak of the equality with which Allah causes tolerance, freedom and love to prevail. They promote the devotion of Muslims to the essence of truth, virtue and beauty. They provide a rational guide to humanity. They keep the Muslims away from self-seeking (Ananiyiya) and lead them to service (*Ubudiyya*). They put every individual in human society in his proper place. They give hope to man and have developed the mood of humanity into active optimism.

The Islamic *Fiqah* steeps itself in the sciences to gain mastery of technology and commerce, and also of defence. Thus the Islamic *Fiqah* has established a tendency to integrate without a break in basic structure the social reformer and his contribution which is perhaps an important pre-requisite of an extended developmental continuity without loss of cultural identity. In this fundamental legal attitude there lie infinite possibilities of advance.

IBN-UL-QUFF AND HIS KITAB-UL-' UMDAH FIL-JARAHAT

By

MOHAMMAD ASLAM

The illustratious physician and surgeon Amin-ud-Daula Abul-Faraj Muaflaq-ud-Din Yaqub bin Ishaq bin al-Quff was born at Kirk [1] in 630 A.H./ 1232 A.D. He spent his early life at Sarkhad where his father was serving as Katib under Malik al-Nasir Yusuf bin Muhammad and was incharge of the Diwan-ul-Barr. He invented a script which was known as Nuzhat-ul-Absar. His father who himself was a renowned scholar gave proper attention to the education of his son Ibn-ul-Quff had been an extraordinary person since childhood and always took keen interest in his studies. When he grew up his father placed him in the custody of the renowned physician Muaffaq-ud-Din Abul-' Abbas Ahmad bin Qasim bin Khalifa al Khazraji, better known as Ibn-Abi-Usaiba (ob. 1269 (A.D.). He studied the elementary works on medicine under the supervision of Ibn Abi Usaiba. The latter tells us that he paid special attention to the works of Hippocrates, the Masa'il of Hunaim and the works of Abu Bakr Muhammad bin Zakarriya Razi.

When his father was transferred from Sarkhad to Dasmascus, Ibn-ul-Quff got an opportunity to accomplish his study under the renowned physicians of Damascus. He attended the lectures of Shaikh Shams-ud-Din Khusrau Shahi on philosophy and studied the higher works on medicine under the supervision of Najm-ud-Din bin al Manfakh (ob. 1254 A.D.) and Muaffaq-ud-Din Yaqub al-Samari (ob . 1282 A.D.). He studied the Elements of Evelid under Muaffaq-ud-Din al ' Ardi and solved some of its difficult problems.

He started his career as a physician at the ' Ajlun Fort[2] in a government inframary. After two years service at ' Ajlun Fort he was transferred to Damascus, where he was appointed as a personal physician to the ruler. Among his works the following are well known :

1. Kitab-ush-Shafi.
2. Kitab-ul-Umdah fil Jarahat.
3. A commentary on the third chapter of al-Qanun.
4. An incomplete commentary on the Isharat.
5. Kitab-Jami-al-Ghard.

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1. Kirk is a small town at the foot of the Mount Lebanon. Yaqut al-Hamavi, Mu'jam-ul-Buldan, Beirut : 1957, Vol. IV, p. 452.

2. 'Ajlun is nowadays headquarter of a district in Jordan. Amir Izzuddin ' Usama built a fort there. Sourdel, S : Urdu Daira-i-Ma'arif-i-Islamia, Lahore, 1973, Vol. XII, Article : 'Ajlun'.

6. An incomplete work titled al-Mabahath-ul-Maghribiya.
7. A commentary on the Fasul of Galen.
8. A commentary on the Kuliyat of Ibn-i-Sina in six volumes.
9. Maqam-i-Hifz-i-Sehat.
10. A commentary on the Kuliyat-i-Qanun.

Ibn-ul-Quff died in Damascus in 685 A.H. 1286 A.D. at the age of 55 lunar years. He was a christian. The Muslim physicians have acknowledged him as one of the great physicians and surgeons ever born in the Middle East. The compliments which the Muslim biographers have paid to him are a proof of their broad-mindedness.

Ibn-ul-Quff was regarded as one of the greatest physicians and surgeons by his contemporaries. Ibn Abi 'Usaiba calls him "Hakim ul Ajal at 'Alim".[1] and Ghulam Jilani,[2] the author of the Tarikh-ul-Atibba' regards him as the Imam of his age in the field of medicine.

I was surprised to find that Professor E.G. Browne has not mentioned Ibn-ul-Quff in his well known book titled "Arabian Medicine". It's translator and commentator Hakim Nayyar Wasti too has not made a mention of this notable surgeon and physician. Professor Browne has intentionally ignored the *contribution of the Arabs to the medical science*, and he did not discuss the achievements of the Arab physicians. Contrary to that he has given a number of anecdotes which he had gleaned from the various Tadhkirahs, in order to give an impression that the Arab physicians used to treat their patients in a hit and trial manner.

The illustrious German scholar Manfred Ullman has mentioned Ibn-ul-Quff twice in his scholarly work titled Islamic Medicine only to point out his mistake in the observance of the symptoms of the snake bite and his notes on hygiene. I wonder how Manfred Ullman has ignored the surgical part of the *Kitab-ul-Umdah fil Jarahat*, especially the chapters dealing with the extraction of stone from the bladder and the removal of the foetus.

The Kitab-ul-Umdah Fil-Jarahat

The first volume of the Kitab-ul-'Umdah fil-Jarahat comprises eleven chapters.

The first chapter deals with the definition of blood, phlegm, bile and melancholy.

The second chapter deals with the treatment of general and special pathology, from the head to feet, and concludes with an account of the number of muscles, nerves and veins and dissertations on the urinoscopy.

1. Ibn Abi Usaiba, ' Ayun-ul-Anba fi Tabaqat-ul-Itibba, Cairo : 1882, Vol. II, p. 273.
2. Ghulam Jilani, *Tarikh-ul-Atibba*, Lahore : 1913, p. 114.

The third chapter treats brain, spinal cord, eyes, lips, tongue, ears, throat, heart, stomach, liver, bladder, testicles penis and womb etc.

The fourth chapter deals with 3 various diseases and wounds.

The fifth chapter treats blood and the diseases caused by it such as small-pox and tumour.

The sixth chapter treats phlegm and the diseases caused by it such as eczema, leukodermia and scrofula etc.

The eight chapter treats malancholy and the diseases caused by it such as cancer, leprosy, leukodermia and elephantiasis etc.

The ninth chapter treats general diseases such for evil, scruff of the head, the ulcer on the head, lupus, scap, fall of teeth, carbuncle and prickling etc.

The tenth chapter deals with the basic knowledge which a physician must have before treating a patient.

The eleventh chapter deals with medicines, their description and qualities.

The second volume of the Kitab-ul-' Umdah fil Jarahat consists of eight chapters. As the author has discussed the treatment of various diseases in the first volume, he has only discussed the symptoms of the various diseases in the second volume.

The twelfth chapter deals with blood and the diseases caused by it such as small pox and tumour.

The thirteenth chapter deals with phlegm and the diseases caused by it, such as eczema, leukodermia and scorofula etc.

The fourteenth chapter deals with safra' (*i.e.* Bile) and the diseases caused by it such as measles, sores and anthrax.

The fifteenth chapter deals with melancholy and the diseases caused by it such as cancer, leprosy, leukodermia and elephantiasis.

The sixteenth chapter deals with general diseases such as fox-evil, lupus, scab, fall of teeth, carbuncles, prickling and scruf of the head etc.

The seventeenth chapter deals with surgery and it is one of the important chapter of this book. This chapter is divided into 39 sections and each section deals with a special subject.

In this chapter Ibn-ul-Quff has discussed the basic principles of surgery, the treatment of the patient who falls from height or breaks his bones in an accident. He has also discussed the treatment of a flogged person in a separate section. The author has devoted a few sections to the patients bitten by a mad-

dog or stung by a scorpion, crocodile, frog, weasel, bee, ant, wasp, salamander, spider, tarantula, millepad and snake etc.

Ibn-ul-Quff has devoted a few sections to the extraction of arrow, prickle, needle and points from the wounds.

The next few sections are very important as in these sections Ibn-ul-Quff has discussed the treatment and bandaging of broken bones. He has especially discussed the bandaging the upper and the lower jaws, the nose, the skull, the ribs, the clavicle, the shoulder, the humerus, the arm, the hand, the finger, the hip bone, the spine, the knee and the foot.

The author has devoted the next few sections to the treatment of the dislocated joins of various bones.

The eighteenth chapter deals with the description of the bones of face and neck and the antomy of belly mouth and lungs.

The nineteenth chapter deals with the treatment of ulcers and wounds with hot iron and the circumcision of boys. He has devoted a section to piles and its treatment. In one of these sections he has discussed the treatment of head dropsy in children. Ibn-ul-Quff has discussed the growth of flesh in nostrils and its treatment under a separate heading. He has also devoted a section to the growth of breasts in men and its treatment. Similarly, a separate section deals with dropsy and its treatment.

Ibn-ul-Quff has discussed علة البقر or cow's-evil under a separate heading. He says that al-Zuhrawi has mentioned this disease but it does not exist in our country (*i.e.* Syria). The patient has small worms under his skin which after some time pierce the skin and start bleeding. The putrefaction of the puss is unbearable.

The twentieth and the last chapter deals with Materia Medica. In this chapter the author has also discussed the preparation of various kinds of syrups, balms, ointments, dental powders and face creams etc.

LEUKODERMIA

It is generally believed that برص *i.e.*, leukodermia, is an incurable disease. Ibn-ul-Quff has discussed this diseases in the Kitab-ul-Umdah fil Jarahat in the fifteenth chapter among the diseases caused by السوداء or melancholy.

He says that first of all a physician should cut a vein of the patient and let a small quantity of blood flow. The patient should be advised to refrain from having fish, lentils, cabbage, mutton and beef. The physician should prescribe those vegetables and fruit which are effective against السوداء or melancholy.

Ibn-ul-Quff recommends the following prescription for the patient:

Hijr-i-Armani 1|2 dirham, Azorad Masulin 1|2 dirham, Ghariqun Abyad, one dirham; Halilaj Aswad, 1|2 Mithqal; Aftimun Aqritishi, 1|2 Mithqal; Kharbaq Aswad, one daniq; the leaves of Sana' Makki, one dirham; Mahmuda, 1|2 dirham, Anisun, 8 dirham: These medicines should be ground, the powder should be mixed with the distilled liquor of Garzaban, and its tables should be made as big as a pea. Ibn-ul-Quff writes that one or two tablets should be taken at midnight.

As regards the balm, the author says that Zarnikh, Zaj and Kabrit of equal weight should be ground and blended with vingear. This balm should be applied on the white spots. God, willing, the white spots will soon disappear.

Ibn-ul-Quff has prescribed another kind of balm which is effective against leukodermia. He says that one should take Tarmus, the seeds of the Fujl, and the roots of Sus, 20 dirham each, the ticks of Balia, 10 dirhams, and grind these medicines. The powder should be mixed with vingear and applied on the white spots.

Cancer

Ibn-ul-Quff has discussed cancer in the fifteenth chapter of the Kitab-ul 'Umdah fil Jarahat among the diseases caused by السودا or melancholy.

Ibn-ul-Quff has quoted a saying of Hippocrates from his Fasul that cancer is not a curable disease. If a physician treats a patient, he dies soon and if he does not treat him he survives for sometime.

He says that it is not easy to diagnose cancer as there are no obvious indications of this disease. The author advises the patient of cancer to refrain from consuming lentils, cabbage, meat, beef and such other thins which increase السودا. He further says that in certain cases the opening of the vein is effective against the growth of cancer. However, he recommends the following prescription for the patient.

Samidh, Sha'ir, Kaff, 'Araq and Sus, 2 dirham each; the seeds of Khatmi, the seeds of Khubazi, 3 dirham each; 'Unab and Sapistan, 10 habbas, Gaozaban and Turajan, fifteen leaves each, and 30 dirhams of white sugar. These medicines should be cooked carefully and be taken as prescribed by the physician. The patient should be advised to take light kind of meat, sour chicken and orange juice.

If such part of body is affected which may easily be removed or in case of breast cancer, a surgeon is advised to remove the affected part with the help of a sharp razor, removing the roots of the disease. He is also advised to let the blood flow until it automatically stops flowing. He should recommend such ointment to heal the wound as he does in case of ulcer.

OBSTRUCTION IN PASSING URINE (STRANGURY)

If there is an obstruction in passing urine due to the presence of a clot of blood or a small stone at the opening of bladder and there is no possibility or removing these obstructions with the oral use of medicines, a physician is advised to use catheter. It is a tubular instrument made of gold, silver or a copper for inserting into the bladder. Before insertion it should be lubricated with the balm made of Banafsaj (*i.e.* violet). The fresh butter or white of eggs may also be used for this purpose. The hollowness of this tubular instrument should be carefully plugged with cotton or a soft cloth and a strong thread should be placed in the tube. When the end of the catheter reaches the bladder, the thread should be pulled out and it will take out the cotton or the soft cloth to facilitate the passage of urine.

It is interesting to know that catheter is called cathatir in Arabic which is an Arabicised version of a Greek word Katheter.

THE EXTRACTION OF STONE FROM THE BLADDER

Ibn-ul-Quff writes that it is easy to extract stone from the bladder of a child or a youngmen than and aged person, because the young people have more propulsive force than the aged ones. He advises that first of all a physician should administer a clyster and clean the stomach of a patient. Afterwards the patient should be asked to come down from staircases. If the stone is small in size it would come down to the opening of the bladder. In case the stone does not move, the patient should be asked to dance and it is hoped that this action would make the stone move. Even if the stone does not move the surgeon should insert his finger in the rectum of the patient and locate the stone. He should try to bring it down to the opening of he bladder with the help of his finger. If he feels that the stone is too big to be extracted through the urine passage, he should crush it and he can use pincers for this purpose.

In case of women it is difficult to extract stone from their bladders, as they are shy and in case of pregnancy there is a danger of abortion. Ibn-ul-Quff says that women patients should consult a lady surgeon in this respect. If no lady surgeon is available, a male surgeon, provided he is a gentleman and a man of character, should be engaged.

Ibn-ul-Quff writes that it is difficult to extract stone from the bladder of a virgin than a married woman. In case of a married woman a surgeon should insert his finger in her female organ and locate the stone. If the patient is a virgin lady, he should insert his fingers in her rectum to find the stone.

Ibn-ul-Quff advises the surgeons that in case of bleeding, the powder of Zaj should be applied to the wound.

THE REMOVAL OF FOETUS

If a woman during pregnancy starts bleeding, it indicates that the baby is dead. In such a case it is advisable to remove the foetus as soon as possible, otherwise the mother would die. Before the operation the patient should be given apple juice, distilled water of Nilofar (nenuphar) and refreshing soup. Later, the patient should be asked to lie on a table, lowering her head and raising her prelegs up. Some women should be asked to hold his head and keep their hands on her chest. The surgeon should wash her womb with a lubricant made of Banafsaj and insert his hand in her womb and widen the passage for the extraction of foetus. He should try to find which part of the foetus is close to the opening of the womb. He should try to bring out the foetus with the help of a صنارة (*i.e.* hook). In case the condition of the foetus has deteriorated or the size of the head is abnormal. the surgeon is advised to use a knife and cut the foetus into pieces and take those pieces out of the womb with the help of pincers. Having finished with the operation, the womb of the patient should be washed with hot water, containing seeds of Khabazi, seeds of Khatmi and flowers of Banafsaj. The patient is advised to have good and rich food to covercome weakness.

MEDICINES (MUFRADAT)

Ibn-ul-Quff has devoted the fourth section of the eleventh chapter to medicines. In this section he has discussed the qualities of almost all the known medicines along with their description. If a herb is grown in more than one country, Ibn-ul-Quff tells us which one of those is more useful. Similarly, if a herb is found in different colours, he recommends the herb of a particular colour. While going through this chapter I have noticed that Ibn-ul-Quff has discussed several such medicines, which al Biruni has not mentioned in his Kitab-ul-Saidala.

SOUL, LIFE ENERGY AND LATENT LIFE ENERGY

Soul, Life Energy and Latent Life Energy play vital roles at various stages in connection with the production, maintenance and cessation of life of a creature as arranged by Almighty Allah. Prior to the entry of soul into the body in a womb or egg at the fated time of birth, Latent Life Energy and Life Energy develop the body in two stages one after the other. Initially, the Latent Life Energy develops the protoplasmic matter into a body with a system with its heart to be able to function and at that stage Life Energy enters the body and makes the heart function and develops the body further to make it mature for birth and the soul enters the body at the fated time of birth. The life in this world is maintained by the simultaneous functions of soul and life energy in their respective spheres. The soul is separated from the body at the fated time of death and Life Energy is instantaneously extinguished with the separation of the soul from the body. On the extinction of Life Energy the Latent Life Energy again comes into play for a limited short spell and prevents decay of some particular parts of the body (specially heart and eyes) for a short time depending on the nature of each.

2. Soul exists only in creatures with brain and heart. There is no soul in trees, plants, microbes, bacteria and viruses. The reason is that the soul has imagination in varying degrees and one of its main functions is to guide the mind and heart.

Life Energy and Latent Life Energy, both indrectly drawn from the Sun, exist in all living creatures and live trees, plants, microbes, bacteria and viruses.

The names "Life Energy" and "Latent Life Energy" have been given by me with definitions thereof in contradistinction from "Soul" in my books "INNOCENT FLIGHT OF IMAGINATION" and "IJTEHADAT-O-QAYASAT-E-SALAM" as under :—

"SOUL" is a sort of self-contained unit of a very refined and delicate energy of a permanent nature, which is infused into the body of a human being animal, bird or insect at the fated time of birth; whereas "LIFE ENERGY" is a different kind of energy of a temporary nature indirectly drawn from the Sun, which enters the system of a body ready with its heart to function in a womb or egg to develop it into a complete body mature for birth and maintains the body after birth upto the time of death. No death can take place unless the soul is separated from the body.

"LATENT LIFE ENERGY" is a very weak kind of Life Energy. It develops the protoplasmic matter in the womb or egg into a body with its heart ready to function on entry thereinto of Life Energy to make the system work and also prevents decay of some particular parts of the body for short periods after the extinction of Life Energy with the separation of soul from the body.

3. *Co-existence of Soul and Life Energy.*—The simultaneous existence both soul and Life Energy is essential for the maintenance of life of a creat in this world in the same way as the simultaneous existence of radio waves a the electric current through a radio is essential for the functioning of the rad In the absence of any of them the radio becomes useless.

There is indication in Surah Younus Ayat 24 to the effect that just as t rain water coming from above combines with the fertility of the soil to produ greenery, similarly the soul coming from above combines with the body causi the production of life in this world ; and that just as greenery can abruptly destroyed by accident or otherwise, similarly the life in this can be terminat abruptly and unexpectedly at the will of Almighty Allah.

4. *Lifelessness twice and life twice.*—It is mentioned in Surah Al-Mon Ayat 11 that Allah has kept us lifeless twice and has given us life twice. T first lifeless period corresponds to the first spell of Latent Life Energy and t second lifeless period will be from the time of dealth to that of revival on t Day of Judgment.

Life Energy of another kind and permanent nature will be drawn by hum beings and jinns on revival on the Day of Judgment with a duration of fi thousand years and then eternally in Heaven or Hell, as the case may be. T revived human beings and jinns will go without food during that long day ai the food to be supplied in Heaven will be meant only for deliciousness ai enjoyment and that in Hell will be meant only for bitterness, pain and tortur

According to a Hadis-e-Nabvi our Holy Prophet (Peace be upon him) sa that the people in Heaven will eat and drink ; but they will neither spit, nor w they pass urine and excretion, nor will they blow nose. The Sahaba ask him as to what would become of the excretion and he replied that people wou burp and their sweat will smell like musk. According to another Hadis tl Holy Prophet (Peace be upon him) said that in Heaven an announcer wi announce " Oh, the residents of Heaven, you will be healthy for ever, will nev die, will be ever-young will never become old and will always be in luxu and comfort ; and will never face any hardship.

The fact that even without taking anything during the Day of judgment th righteous persons will feel fresh and happy is indicated by the translation of th following ayat :—

> *Surah Al-Dahr* 10 11.—We apprehend a hard and bitter day from Alla So, (in lieu of obedience and loyalty) Almighty Allah will kee them safe from hardship and will bestow freshness and happines on them.

As death will be extinguished on the Day of judgment, no one in Hell will be able to die to get rid of the torture there.

5. *Infusion of Soul.*—The infusion of human soul into the body at the fated time of birth may be effected by an angel in the same way as separation of soul is effected by an angel at the time fated by Allah. It is just possible that the infusion and separation of souls of animals, birds and insects may be effected at the fated time automatically at the instance of angels.

The fact that the infusion of soul into the body of a creature is effected at the fated time of birth can be inferred from the following ayaat :—

Surah Al-Hijr 28-29.—And that time is worth remembering when your Lord told the angels that He was going to create a human being with sounding rotten clay. So, when I complete it and insert life into it, you all bow your heads before him.

Surah Sijdah Ayat 9.—And then He arranged his limbs in proper order and infused soul thereinto.

Surah Suat 72.—So, when I complete making it and infuse soul into it, you all bow your heads before him.

Surah Al-Mouminoon 14.—And then I covered those bones with flesh and then infusing soul into it, made it altogether a different kind of creature.

The above inference is also supported by the logical reasoning to the effect that in the case of a still-born child it may not be right to suppose that both the infusion and separation of soul is effected in the womb before birth.

6. *Separation of Soul.*—The separation of soul from the body is effected by an angel at the fated time of death. It is just possible that in the case of unnatural deaths resulting from accidents, suicide or murder, the orders for separation of soul may be issued by Allah some time before death simultaneously with the orders for punishment in this world or in the next world or in both to the person or persons responsible for such death.

7. *Human soul of a kind different from those of other creatures.*—(a) Human soul is eternal as it has to play its role in this world as well as in the other world ; whereas the souls of animals, birds and insects will be extinguished on the Day of Judgment on account of their non-accountability for their actions in this world for the reason that they have not been gifted with a reasoning brain and a soul with imagination enough to distinguish between good and evil.

(b) Human soul possesses imagination enough to guide the mind and heart and awakens Conscience ; whereas the souls of animals, birds and insects have only a limited imagination to guide only their natural instincts peculiar to each of the said three categories of creatures.

HEAVEN, HELL AND THE UNIVERSE

The Universe created by Almighty Allah is unimaginably vast and Man, with his limited senses, is able to see only a little portion of it even with the aid of radio-telescope and other devices. The Universe comprises the Solar System, Milky Way galaxy and other visible and invisible galaxies and infinite space. The Solar System consists of the Sun, nine major planets (Mercury, Venus, Earth, Jupiter, Saturn, Uranus, Neptune and Pluto), a number of satellites (including the Moon), asteroids and cemets. The infinite space of the Universe includes the seven skies referred to in the following ayaat in the Holy Quran with their translation below :—

> *Surah Mulk* 3.—And Allah is benignant who has created seven skies one above the other.
>
> *Surah Talaq* 13.—And Allah is such that He has created seven skies and earth likewise.

2. *Possible situation of Heaven on planet|planets or star|stars beyond the invisible galaxies.*—As Jannat-ul-Firdous, the highest of the hundred sections of Heaven is situated near the Arsh at the zonith, the natural conclusion is that the Heaven is at present situated in space on some planet|planets or star|stars beyond the invisible galaxies and so the question of its visibility by any means from this world does not arise. The sights of Heaven and Hell were shown to our Holy Prophet Mohammad (Peace be upon him) in the course of his journey in space during Shab-e-Meraj under the guidance of angel Hazrat Jibraeel Alaihissalam. According to a Hadis-e-Nabvi the Prophet (Peace be upon him) said that Heaven has one hundred sections and that the distance between any two of the sections is as great as that between the Earth and the sky and that Jannat-ul-Firdous is the higest of those sections. According to another Hadis the Holy Prophet (Peace be upon him) also said that Heaven has one hundred sections and that a single section thereof will suffice if the whole world were to gather there.

The existence of Heaven for above in space at present is also indicated by the following ayaat in the Holy Quran with their translation below :—

> *Surah Baqrah* 35-36.—And We ordered " Oh, Adam, you and your wife should keep on living in Heaven. Then you both eat in plenty from wherever you like and don't go near that tree ; otherwise you will be included amongst those who have suffered loss. Then Satan made Adam and Eve lapse on account of that tree and caused their deprivation by Allah from the luxury they were in ; and We ordered " Go below. Some of you will remain enemies of one another and you have to stay on Earth for some time and to manage there for a specified period.

Surah Aa'raf 24-25.—Almighty Allah ordered "Go below in such condition that some of you will remain enemies of one another a there is resting place for you on Earth and you have to deri benefit for some time. He ordered "you have to spend your li there only and you have to die there only and you will be reviv from there only".

The great expanse of the hundred sections of Heaven separated by lo distances in space indicates the Possibility of Heaven being situated on mo than one planet or star.

The great vastness of Heaven is also indicated by the following ayaat wi translation below :—

Surah Hadid 21.—You run for your Lord's mercy and (also) towar Heaven which has vastness equal to that of the Earth and the sl together.

3. *Possible existence of Hell on a separate planet or star.*—As there separate mention of Heaven and Hell being brought near the Plain of Jud ment on the Day of Judgment in the ayaat quoted below with translation, it ca be inferred that Hell is situated on a planet or star other than that on whic Heaven or part thereof is situated :—

Surah Shuora 90-91.—And (on that day) Heaven will be brought clo to God-fearing persons and Hell will be brought before atheists.

Surah Qaf 31.—And Heaven will be brought near the righteous and wi not be a little far off.

Surah Zamar 71-72.—And those who are atheists will be driven i groups one after the other and those who feared their Lord will b escorted in groups towards Heaven.

As the sights of Hell were also shown to our Holy Prophet Mohamma (Peace be upon him) in the course of his journey in space during Shab-e-Mera it is clear that Hell is also situated in space beyond the invisible galaxies.

4. *Effects of approach of Heaven and Hell very near to the Earth on th Day of Judgment.*—The approach of the planets or stars accommodating Heave and Hell very near to the Earth on the Day of Judgment will have very significan dual effect as under :—

(a) The strong gravitational forces of the planets or stars accommodat ing Heaven and Hell will be so great that the rotation of the Eart on its exis will be checked causing extension in the duration of th Day of Judgment to fifty thousand years referred to in the follow ing ayat with translation below :—

Surah Maa'rij 4.—And that punishment will be imposed on a da which will have a duration of fifty thousand years.

To quote a concrete example of such effect of external gravitational force, it may be mentioned that planet Venus, which is very near to the Sun, rotates on its axis once in 243.16 days ; whereas Jupiter, which is much remoter than the Earth from the Sun rotates on its axis once in nine hours fifty minutes thirty seconds as against a single rotation by Earth on its axis in twenty-four hours according to the calculations of scientists :—

(b) Due to gravitational forces of the planets or stars accommodating Heaven and Hell and the gravitational force of the Earth in the opposite direction a neutral zone will be created between them and the Earth and this will enable the people going from the Plain of Judgment to Heaven or Hell to be easily freed from the gravitational force of Eearth and to walk weightlessly in space in their journey towards Heaven or Hell as the case may be. The people bound for Heaven can thus easily have their passage at a certain height over the Hell and on reaching the zone of gravitational force of the planets or stars accommodating Heaven they will automatically be attracted towards Heaven in the same way as Sky Lab was attracted towards the Earth ; and they will be escorted by the angels to the respective sections of Heaven awarded to them. Similarly, the people bound for Hell will, on reaching the zone of the gravitational force of the planet or star accommodating Hell will be attracted towards Hell and will be driven by angels to the relevant section awarded to them.

5. *Journey to Heaven or Hell through space.*—The fact that while moving in space all the people bound for Heaven will necessarily have their passage over Hell also is indicated by the following ayaat with translation below :—

Surah Maryam 70-71.—Then We know well such people as are more deserving to go to Hell and there will be none amongst you who will not have passage over it (Hell). This is ordained by Allah and is inevitable.

The fact that the people bound for Hell will fall into it is indicated by the following ayat with translation below :—

Surah Kahaf 53.—And (at that time) the culprits will see the Hell Then they will believe that they have to fall into it and they will find no way to escape it.

6. *Large scale changes in the Universe on the Day of Judgment.*—The Universe will undergo large scale changes on the Day of Judgment and will continue to exist eternally.

On the Day of Judgment the Earth will be brought near the Sun and the planets or stars accommodating Heaven and Hell will be brought close to the Earth. It is just possible that these changes may be accompanied by readjustment in the positions of other celestial bodies to maintain the balance of mutual gravitational forces that is keeping the various celestial bodies in their position in space and that consequently the position of a number of planets and stars may change.

Almighty Allah may bring about the colossal world-wide earthquake either by underground explosion or by collision with a planet or star on that Day. Before the said earthquake there will be such a horrible sound that all the creatures in this world will die. The impact causing the earthquake will be so terrific that all the mountains on Earth will be reduced to dust and the water in oceans, seas, rivers and lakes, etc. will be splashed and spread all over and will be absorbed and the Earth will be converted into a huge plain. The Sun will become temporarily dim due to thick dust and vapours and the Moon and the stars will also become dim temporarily. The parts of mountains will be drifting in space in a state of weightlessness as may be inferred from the following ayaat with translation below :—

Surah Namal 88.—And the mountains which thou art seeing and considering to be immovable will drift about like clouds....

Surah Mursalat 6—10.—What you are promised is bound to occur (meaning the Day of Judgment), So, when the stars will become invisible and when the sky will have openings and when the mountains will be made to fly about.

After the lapse of some period after the earthquake there will be another shrill sound and all the human beings and jinns, who lived in this world right from the beginning of their history will be revived for questioning in the Plain of Judgment and will draw life energy of a permanent nature from their souls during the fifty thousand years' duration of the Day of Judgment and subsequently on transfer to Heaven or Hell they will continue to draw life energy eternally from their souls.

M. A. SALAM

THE CONCEPT OF KNOWLEDGE IN THE QURAN

By

MOHAMMAD JAMIL QALANDER

The Value-Dimension of Knowledge

The Quran in its second chapter, namely, Surah al-Baqara (the Cow) surprises its readers by telling them that the Divine made human being the master of al-malaika once feard and worshiped by him, after He endowed him with knowledge, especially *knowledge of al-asma* (names/concepts), and established him in the earth as successor of his pre-human predecessors. Thus knowledge receives profound and immense glorification in human being. The picturesque portrayal of the ceremony of al-malaika's bowing down before Adam has been extensively explained in terms of taskhir (exploitation) of cosmic forces by humans. What this tremendously deep and meaningful depiction suggests is that it is knowledge of al-asma (names/concepts) and the consequent taskhir (exploitation) of cosmic forces that justify the phenomenon of human succession in the earth.

In the same Quranic chapter another story is narrated to the effect that knowledge and strong, healthy physique are the two most significant prerequisites for leadership. The leaders of the Israelites of David's days are reported to have asked a prophet of theirs for the appointment of a commander over them. Their prophet asked them a question, and then informed them of the appointment of Saul as their commander. They objected to his appointment by saying
انی یکون له الملک علینا و نحن أحق بالملک منه ولم یوت سعة من المال.
"How can he have command over us when we are more deserving of the command than he is, since he has not been given plenty of wealth " (2:247). The prophet said in response to their objection : ان الله اصطفاه علیکم و زاده بسطة فی العلم وا لجسم.
" Lo ! Allah has selected him as such over you, since He has increased him abundantly in knowledge and physique." (2 :247). In surah al-Kahf (the Cave) it is surprisingly narrated that Moses was obliged to follow a 'slave of God' who had been gifted with a special kind of knowledge. (18:65-66).

All this testifies to the fact that the Quran attaches supreme value to knowledge coupled with sound physique.

The value-dimension of knowledge has been particularly stressed in the following Quranic propositions :

1. Those who possess knowledge and those who lack it are not equal (39 : 9).
2. Those who have knowledge and iman are exalted to high ranks. (58:11).
3. The Knowers of Nature alone stand in awe of the glory, majesty, sublimity and beauty of the Divine as these are mirrored in the manifold and multicoloured phenomena of Nature. (35 : 27-28).
4. Only those grounded in knowledge can appreciate the real import of the mutashabih signs of the composite Book of Nature and Revelation (3 : 7).

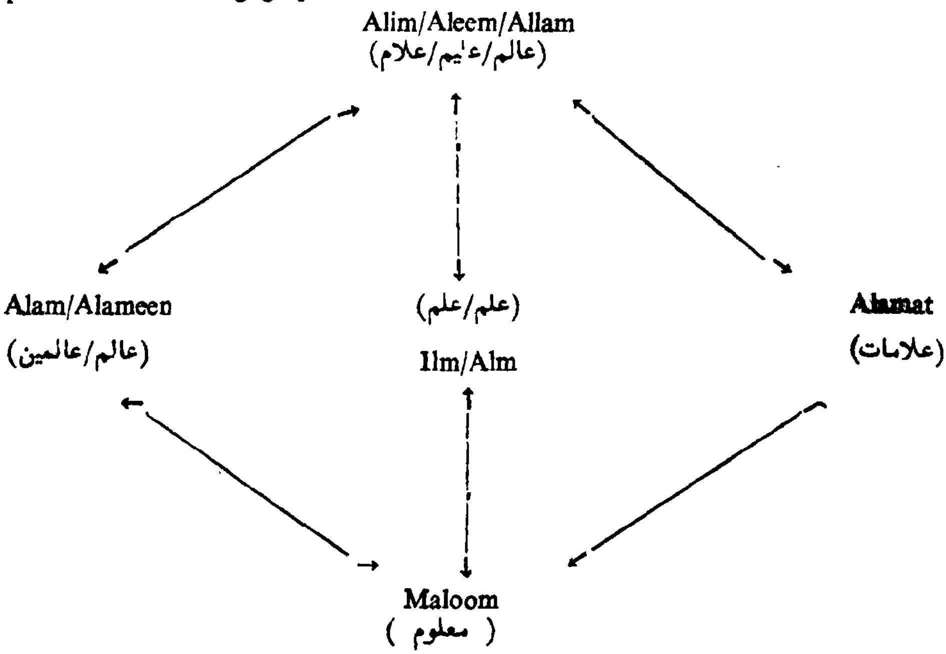
5. Only those who have knowledge can grasp the value and meaning of the similitudes coined in the Quran (29:43) and to whom the inspirational signs of the Quran are fully intelligible.

The Quran thus refers time and again to the value and significance of knowledge as a tool whereby humans can fathom the secrets and mysteries of the composite Book of Nature and Revelation designated as al-Al-Kitab (الكتاب) in the Quran. It refutes the agnostic claims of the unknowability of the extra-mental realm.

That knowledge is not a finished product or the monopoly of a privileged individual/class of individuals is highly stressed in the Quran, particularly in its aphorismic saying ; و فوق كل ذى علم عليم " Over every lord of knowledge there is one more knowing " (12 : 76). This is because knowledge increases in depth and magnitude with the increase of experience at the levels of observation and operation within psycho-spatiotemporal realm. Even the Prophet is advised to continue craving : رب زدنى علما " My Rab ! increase me in knowledge " (20 : 114).

So far we have taken a bird's eye view of the ocean of wisdom which the Quran has poured in respect to the value-dimension of knowledge. Now we shall take the same view of the highly suggestive and meaningful linguistic nuances with which the ocean of Quranic eloquence overflows in respect to the meaning-dimension of knowledge.

The Quran uses a special kind of knowledge terminology which may be put in the following graphic form :



A brief etymological consideration of these terms would prove helpful in grasping the Quranic concept of knowledge.

1. In the foregoing graphic schema the term ilm/alm (علم/علم) basically means 'to split or mark something'. Knowledge is thus the composite process of 'splitting and marking.' For instance, to split an atom into particles well-marked in terms of being identified may well illustrate the Arabic concept of ilm/alm (علم/علم). What is thus split and marked is called a'alam (اعلم). Perhaps the phenomenon of lunar inshiqaq (splitting) referred to in the Quran embodies the same idea, *i.e.*, the 'upper lip' of its mystery shall one day be torn asunder by human knowledge.

2. The linguistic trio of alim (عالم), aleem (علیم) and allam (علام) is of special significance. Alim (عالم) is the one who enters into the relationship of ilm (knowledge) with what is potentially maloom (knowable). He seems to be engaged in one-way traffic, *i.e.*, from himself as alim (عالم) to maloom (knowable). In aleem (علیم) we come across the one who, unlike alim (عالم), is both the subject and object of knowledge, *i.e.*, he knows and can, in turn, be known as knower. Allam (علام) is the one who immensely and intensely knows and makes others know what he knows. Human being in his limited capacity can partake of the trio of these Divine attributes so as to justify his status on the earth as successor of his prehuman predecessors and as the master of al-malaika once feard and worshiped by him.

3. Alam (عالم) which is usually translated as the world/the universe basically means a tool or medium of knowledge. Taken in this sense, a particle, an atom, a molecule, a planet, a star, a solar system, a galaxy, a gene, a chromosome, a protoplasm, a cell, a germ, a tissue, anorganism, a tree, etc., are various instances of an alam (عالم). Similarly, a monument, a tomb, a minaret, temple, a synagogue, a church, a mosque, a monastery, a shrine, a banner, an anthem, a throne, a crown, a house, a street, a bazar, a town/city, a country, a family, a clan, a tribe, a community, a nationality/nation, a state, etc., exemplify different alams (cognitive media).

Every alam—tool/medium of knowledge—is the dynamic panorama of alamat (marks)—a term occurred in the Quran in reference to natural phenomena, especially landmarks (16 : 16). Every alamah (علامہ) is again, more or less, an alam (عالم) in the sense of being a medium of knowledge. To put it differently, we may say that 'alam' is ground, while 'alamah' is fiqure.

Alamat (marks) are generally referred to in the Quran as ayat (signs) which constitute the Composite Book of Nature and Revelation designated as al-Kitab in the Quran. These ayat (signs) are comprehended in terms of what the Quran introduces as al-asma (names/concepts). Ayat (signs) are more general and abstract than alamat (marks). For instance, the Quran talks of the two categories of signs, *i.e.*, (1) signs-in-anfus (psychological signs) and (2) signs-in-afaq (cosmological signs). The former can be safely regarded as almat, whereas the latter cannot be regarded a such. This is because ' alama ' is an atomistic concept, and, hence, is not applicable to a ' psychological sign ' which is a molar phenomenon. This polarity is also explained by the fact that the linguistic root of alamah, as we saw in the case of ilm/alm, means ' to split or mark something '. From this one can judge the magnitude of linguistic care which the Quran takes in choosing terms for different phenomena.

It should be borne in mind here that, from the Quranic view-point, psychological signs, though not literally atomistic, are, however, included in things which are analysable and measurable. The following three Quranic propositions, besides numberous other ones, assert the measurability of all things :

1. انا كل شيىء خلقناه بقدر Lo ! everything that we have created has definite quantity (54:49).
2. و كل شيى ء عنده بمقدار ه " With Him everything is according to a scale " (13:8).
3. وان من شيىء الا عندنا خزئنه وما ننزله الا بقدر معلوم There is not a thing but its stores are lying with us. And we do not bring it forth except in a measure well-known " (15:21).

These signological propositions suggests two significant points :

1. That each and everything in the cosmos has been precisely quantized.
2. That each and every quantity is within the reach of human knowledge.

The scope of this paper does not allow us to elucidate further this deep and meaningful idea in the Quran, and we prefer to postpone its elucidation to some other occasion.

The realm of signs, as we pointed out earlier, is reflected in human mind as a hierarchy of asma (names/concepts). It is the knowledge [of these asma that accounts for the gradual emergence of human being as successor of his pre-human predecessors and as the master of al-malaika once feard and worshiped by him.

Conceptual knowledge, certainty and ibadah (عبادة) are mutually interlocked in so far as the last one aims at, and leads to, the second one which, in turn, joins the first one to account for human phenomenon on the earth. In

order to make this point clear we may say that the purpose of the creation of Human Being is ibadah, that is, close adherence and submittal to the kalimat (directional laws) and the sunan (operational/creational laws) of the Divine within the realm of ayat (psychocosmic signs), as the Quran says : وماخلقت الجن و الانس الا ليعبدونه I have created the jinn and the humans that they should adhere and submit to My will " (51:56). The aim of ibadah, in turn, is to achieve certainty, as the Quran bids: أعبد ربک حتی یاتیک الیقین " Adhere and submit to the One who fosters, nurishes and sustains you till certainty downs on you " (15:99). But it is in terms of close and systematic observation of Nature that this certainty-inspiring ' ibadah ' has to be practiced. This is what the Quranic narration of Abraham's vision of the cosmos suggests, where we read : وکذلک نری ابراهیم ملکوت السموات و الارض ولیکون من الموقنین ه " Thus did we make Abraham see the dominion of the heavens and the earth so that he should attain certainty " (6:76). That this observation of Nature is a kind of ' ibadah ' is what allama Iqbal has correctly pointed out. To quote his words : " In our observation of Nature we are virtually seeking a kind of intimacy with the Absolute Ego, and this is only another form of worship ".

It is in our intimacy with the Divine that we are electrified and charged with certainty. Certainty is nothing but a higher forms of knowledge which the Quran categorizes into three levels :

1. ilm al-yaqeen علم الیقین (conceptual/rational certainty).
2. ain al-yaqeen عین الیقین (preceptual/empirical certainty).
3. haqq al-yaqeen حق الیقین (real/existential certainty).

Ibn Arabi verbalizes his intuitional understanding of these three levels, respectively as follows :

1. Conception of the state of a thing.
2. Perception of a thing as it is in reality.
3. Immersion in Reality and subsistence thereby/therein through the trio of knowledge, observation and existential state/taste.

Knowledge thus ultimately transcends pure speculation and naive information towards its object *via* cognitive media called alamat (marks) and ayat (signs). It is the composite process of conceiving, perceiving and feeling, wherein the trio of hearing, sight and mind participates cooperatingly. What is not knowable in this all-embracing fashion is dubbed by the Quran as ' zan ' (conjecture) in contradistinction to al-raq (that which embodies truth, reality and wisdom). What the Quran means by the term ' knowledge ' is embedded in its definitional imperative : لا تقف ما لیس لک به علم ان السمع والبصر و الفواد کل أولیک کان عنه مسئولاه

" Don't follow that whereof you have no knowledge. Lo ! the hearing, the sight and the fuad (brain/mind)—each of these is responsible for it" (17:36). It is worth-while to quote here from my research paper entitled :

' Philosophy of Science in the Quranic Perspective ' :

> That knowledge is not merely a stimulas-response relationship is evidenced by the fact that, according to the Quran, the observer's sensory apparatus, especially that of hearing and sight, interact cooperatingly with the objective signs being signalled to ' fuad ' (mind/brain) where they stimulate the rational processes of tadabbur (deliberation), tafakkur (consideration), ta'aqqul (ratiocination), tazakkur (recollection), and ibsar (illumination). Taken together, these constitute what the Quran designates as ' baseera ' (internal vision). Knowledge, may, therefore, be defined as what the ' fuad ' comprehends. through sensory apparatus, in terms of ayat, sunan, and kalimat embedded in the realms of anfus and afaq.

Knowldege starts with, and ends in, some sort of observation of the Divine's ayat (signs) being revealed within the psycho-physical realm. It moves in the direction of sunan (operational laws) and kalimat (directional laws) governing the realm of ayat (signs). At no stage of this transcendental movement it dispenses with observation. since the realm of ayat (signs), which is inexhaustable, calls for unceasing observational adventures wherein the mental eye and the physical eye participate in co-operation with other sensory apparatus. The key-tool of observation is, of course, the physical eye which plays a highly significant role in the activity of learning. The question whether it is the eye or the hearing that plays the major role of the senses has invited an explosion of research. The overwhelming interest of the contemporary educational psychologists in the role of the eye in teaching can be dimly assessed from the brief letter which my teacher Prof. Nicholas Read-Collins wrote to me in December, 1974 in Beirut. He writes :

DEAR MR. QALANDER,

> Your recent call has reminded me of something I have needed for a long time. I wonder if you could help me. I am trying to locate the source, or the research, related to a statement that, in teaching, the eye plays the major role of the senses and that rearing plays a relatively minor part...........
> I winder if you have met it in your professional studies.

It would be indeed quite surprising for my teacher to her, though very belatedly, that the very statement he has referred to is nothing but the echo of what the Prophet of the Desert expressed, fifteen centuries ago, in his proverbial saying :

ليس الخبر کا لمعائنة

" Information is not like observation. "

And the source of the statement is the Quran which says :

لا تقف ما ليس لک به علم ان السمع والبصر والفواد کل اولیک کان عنه مسولا ۔

" Do'nt follow that whereof you have no knowledge. Lo ! the hearing, the sight and the fuad—each of these is responsible for it " (17:35).

ISLAM'S PERCEPTION AND GUIDELINES FOR MASS MEDIA

MUAZZAM ALI

In defining the nature and character of press and other media of communication in an Islamic Society, we should keep in mind certain basic and fundamental principles :

> In Islam there is no difference between the aims and ideals of the individual, the State or any other institution of the society, whether it be the family, the school or the judiciary. All these are mutually well-knit and integrated. The direction and destination in each case is one and the same. The source of their guidance is the same. An individual, whether he is in a mosque or in the midst of his family, whether in an educational institution or in a market place, whether in a court or in a Parliament, everywhere his guiding principles and the aim of life are the same. The only difference is in the *nature* of the responsibilities in relation to the particular sphere of action, and the powers and resources that go with it. Of course the answerability and accountability to Allah is directly linked with and in the context of such powers and resources. And this very principle applies to the media of communication.
>
> In Islam, just as there is no concept of ' absolute ' freedom bordering on licence for any individual or even for the holder of the highest office of State, so also there is no such ' absolute ' freedom for any segment or institution of the society. Individual and collective life is subject to and guided by the limits laid down by Allah and established by the tradition and practice of His Prophet (peace be upon him). Of course these limits are not those imposed by an all-powerful monarch, a dictator or an elected ruler, but by Allah alone. And it is impossible to conceive of any limits so just and uniform, so completely above and beyond any prejudice or partisanship. Indeed, these are *not* limitations, but are in the nature of protective parameters for a civilized, cultured, peaceful, morally sound and prosperous society.
>
> Islam has made not only the State responsible for honouring, preserving and implementing the basic human rights, but every single individual and every segment and instituion of the society has been made equally responsible for this. The Press and other forms of media are no exception, and have been given only as much freedom as is enjoyed by the individual. The respect for the individual is among its first and foremost responsibilities.

The biggest drawback and the cruellest aspect of the supremacy of man over man is that the real motivation of those who hold power as individuals or as a group, while exercising their right of legislation, is to protect their own vested interests. If ever they rise above this consideration, they at best reach the level of 'national' interests. Their point of view is never universal and human, and is often clouded by racial, linguistic, national or regional prejudices. And even if they venture to move out of the limited circle of their national life, they trample their own sacred laws and highest principles under their feed with little shame and without any qualms of conscience. What they choose and prefer for themselves, they deny to the others. The history of the entire colonial period as well as the present era of exploitation bears witness to this.

Contrary to the above, the limits laid down by God are universal and all pervading. These are the same for all mankind. These are equally applicable to every part of the earth, every human society and every era. The laws given by Allah are not based on any vested interests, because Allah is far and above anything that any human being could do to benefit or to harm Him. All these laws and enactments are in man's own interest. Their aim is to organise and civilise the human life.

Indeed, it is not only in Islam that 'absolute' freedom does not exist : in fact it does not exist in any human society anywhere. Human society everywhere is bound by thousands of laws and regulations and these are continuously increasing from day to day. Law is an inevitable requirement of organised and civilised life. 'Free Press' like 'free world' is no more than an attractive and appealing slogan. Nowhere in the whole world does the 'free press' actually exist. Everywhere there are Press laws of one kind or another. There are also ethical codes, and the compulsions of 'national' and 'economic' interests. Corruption in the media is no more a secret. The details of the bribes with which the late Shah of Iran had purchased the 'free press' of the 'free world' have now fully been exposed to the world.

The question to consider now is that if some 'limitations' are inevitable, which ones to 'choose'? One alternative is that in each country, the Government in power may be given the right to formulate its own Press laws. This would mean that in every country the laws concerning freedom of the Press will be different and diverse.

A second alternative is that the journalists may formulate their own code of ethics, and in this matter the Government may be given very little chance or opportunity to interfere. But here the real problem is whether it would be

possible for the journalists themselves to agree on a universally acceptable code of ethics. They have their own national interests and ethical concepts and with their divergent ethical values and standards, how can they be brought together to a common viewpoint?

The third alternative, which would provide common ground for at least, all the Muslim countries is to accept and enforce the code of ethics ordained by Allah as a common code so that the Press laws are uniform throughout the Muslim world and are accepted as such by all the Governments. Some of the immediate advantages would be the following:

(a) Our media of communication will get rid of the destructive effects and influences.

(b) The Press of the Muslim countries, once freed from these shack-less, will get nearer to each other. their mutual cooperation wil grow and their struggle for the achievement of common objectives will move forward.

(c) The close cooperation of the Muslim Press will also play an important role in removing misunderstandings between the Muslim countries, in creating unity among their ranks, and in providing a strong base for concerted action in critical situations and in emergencies.

(d) Above all, the real and true freedom of the Press in the Muslim world will be in a position to challenge the so-called freedom o Press in the West, and will present to the world the ideal characte of a civilised, sophisticated, ethically motivated and responsibl Press which would inspire confidence and respect in the mind o those who are rational and unprejudiced: they would easil know and identify this as the positive and constructive nature c the Press.

Keeping these basic points in view, let us now see what are the objective that Islam sets for its media of communication, and what are the ethical limi it sets for the freedom of action by the media to achieve these objectives.

First of all, take the word for communication itself '*Iblagh*' in Arabi which means 'to spread', 'to extend'. From it also derives the word '*Tal leegh*' which has great sanctity and is most highly regarded in our literatur since it is used to signify the activities and efforts to convey to the people tl instructions and commandments of Allah and His Prophet (peace be up him). Thus with this word is linked the concept of piety and righteousnes If there is anything worthy of 'spreading' and 'communicating' to others,

is piety and righteousness in a Muslim society. There is no concept of spreading evil. Such a society itself is based on the ethical principle of *'Amr bil Maroof'* (inviting to do good) and *'Nahi anil munkar'* (dissuading from doing the wrong) and as such the basic aim of all its media of communication should be to spread the truth and the good, and to obliterate the wrong and the evil. With this one principle, the whole character of the media of mass-communication assumes a new dimension, with the following chief characteristics :

1. Preservation and promotion of the ethical values of the society.
2. Consistency in the political awareness of the people and their religious beliefs.
3. Elimination of the tendencies of hypocrisy, duplicity and deceipt from society, and to instil and strengthen the elements of a single-mindedness, unity of thought, and an integrated pattern of life.
4. Strengthening the relationship of loyality to Alalh and His Prophet (peace be upon him), instead of bearing loyalty to mortal human beings.
5. The carrying out of one's duty without any considerations of profit or loss, in obedience only to Allah and to no oneelse.

While discussing the objectives, it has already been pointed out that the basic aim of the media of communication, in common with that of the individual as well as of every other institutions of the society, is to carry out one's own share of duties to enforce on Allah's earth the code of life ordained by Allah Himself. For this purpose the moral and ethical limits laid down by Allah are the following :

1. Press in a Muslim society is bound by the commandment (Atiullah wa Atiur Rasool....), and it is subject to the observance of laws of only such a government as is in itself bound by and subservient to God and His Prophet (peace be upon him).
2. Press in a Muslim society cannot be used as a tool for changing the loyalty of the people in an Islamic State. Allah's chosen *Din* is Islam (*Innad din indallah il Islam*). National newspapers will have to work for the glorification and preservation of this *Din*. They cannot be the source of divisiveness and mental confusion.
3. The news columns, editorials, articles, features, advertisements and other material in the newspapers must be within the ethical parameters already indicated, *viz. Amr bil Maroof* (inviting to do good) and *Nahi Anil Munkar* (Dissuading from doing wrong). These limits are by no means negative. but they have a positive character, and can be effectively used for inviting to do good, spreading and

striving for it to the best of one's efforts and ability. At the same time people have to be dissuaded against the wrong and the evil by creating a general sentiments of aversion in the mind of the people so that they are inspired to banish it from society, by positive action to strike at the very roots of evil, and not be content merely to seek individual salvation by avoiding the evil in the spirit of a recluse. The biggest responsibility for this devolves on the Press and other *mass media* of communication which, unfortunately at the present moment, are acting in a contrary manner.

∴ Press in a Muslim society will strongly oppose and condemn vulgarity and immorality in all its forms and expressions. It will struggle and actively work for the creation of a clean and righteous atmosphere which will deliver the people from the prevailing sexual anarchy and emotional maladjustments, where sacred human relationships are not trampled over and where the institution of 'family' which is the first and foremost craddle of education and up-bringing is not subjected to unnecessary stresses and strains.

These moral and ethical curbs should not be misconstrued to mean that in Islam there are only obligations and limitations or that the media of communication have no freedom. On the contrary, the extent to which freedom of expression is permitted in Islam is far larger than in any other world system.

The first and chief characteristic of this freedom of expression is that its limits are laid down by Allah Himself. No human being has the privilege or the authority to take away or circumscribe by legislation or otherwise the freedom bestowed by the Quran and Sunnah where the limits have been spelt out unequivocably and irrevocably for all time to come.

The second characteristic of this freedom is that it is based on the principle of the real true supremacy of law. The government in an Islamic State has very limited powers of legislation: the Shariah law is outside the purview of its law-making authority, and indeed over-rides it. Thus, no government can suspend, reduce or limit this freedom. If it tries to do so, it can be taken to the Court which can only take a decision according to the Shariah Law.

Yet another characteristic of this freedom is that, in order to make it effective, the Muslims need have no fears or anxieties which oblige one to submit to ruthless dictatorships and autocratic regimes. It has instilled in their minds as part of their basic beliefs—and without this their *Imam* is incomplete—that everything, including life and death, food and shelter, honour and disgrace are all in the hands of Allah and Allah alone. In these matters there

is no need to fear anyone and anything. This belief creates extraordinary courage and infinite strength in the Muslims and the entire history of Muslims in resplendent with inspiring examples of such courage and integrity. This same faith and strength of conviction is the best guarantee of the freedom of expression in an Islamic State.

The need for highlighting the guidelines laid down by Islam for *Mass Media* assumed new dimensions with the recent announcement of the UNESCO report on *Mass Media*. The report, in an effort to find common ground between conflicting views has already raised considerable controversy.

> The Third world nations seek an information order that will replace the West's colonialist domination of the *mass media*.
>
> The Communists maintain that the media should be managed by each country within its legal framework, taking into account consideration of national interest of each country.
>
> A compromise formula suggested by UNESCO says that the adoption of ethics at national and regional levels be left to the profession itself without governmental interference.
>
> Under strong Western pressure, the Commission rejected a proposal to establish a code of eithics for journalists.

In the wake of this unending debate that I present to this Conference Islam's guidelines for *Mas Media*:

Islam lays great emphasis on freedom of expression and human dignity.

It not only gives people the right of dissent but makes it obligatory on them to protest against tyranny, injustice and oppression.

Islam's precepts in this connection are specific and clearly spelt out in the Quran and the practices and saying of the Prophet Muhammad (Peace be upon him).

Islam aims at creating a disciplined society where the rights and obligations of the individual are in harmony with the broader interests of the community.

These rights and obligations cannot be curtailed, abrogated, suspended or transgressed by individuals, governments, parliaments or other institutions.

The Media of mass communication are entitled to express freely their opinion about affairs of the state with a view to ensuring that the authorities remain within the framework of law and do not violate it.

The *Media* should exercise this right without fear of favour.

The *Media* are entitled to question the highest authority in the State.

It is obligatory on the *media* to protest and fight against injustice and evil. The Prophet (Peace be upon him) asked people "to change evil with their own hands, if they could not do so, then with their tongues and if they were not able to do that either, then they must hold it to be evil in their heart and this is the weakest state of faith".

The *media* should raise their voice against oppression and tyranny.

Prophet Muhammad (Peace be upon him) said that people who see injustice being perpetrated and remain silent. shall suffer the wrath of God.

The *media* must respect the individual's right to privacy.

The *media* should refrain from prying into the personal affairs of individuals. The Prophet (peace be upon him) has described this as a despicable act.

The *media* should neither invent nor circulate slander nor indulge in innuendo nor cast dematory aspersion on other persons. All those who participate in spreading slanders and calumny are equally guilty.

The *media* are specifically forbidden to carry accusations against women unless such accusations are substantiated by four eye-witnesses. Those who make unsubstantiated allegations against women are liable to severe punishment.

Satire as a vehicle for social criticism is permitted if it is not motivated by ill-will or malice.

The *media* should be purveyor of truth, not of falsehood.

The *media* should not mix truth with falsehood, nor knowingly conceal or distort the truth.

The *media* should not supress evidence or testimony. There is, however, an exception to this rule, in case the news threatens the safety and may jeopardise the interests and well-being of the community. If it is likely to spread fear, it may not be publicly disseminated but brought to the notice of those in authority for suitable action.

The *media* should not base reports on rumours.

The *media* should not fabricate reports or documents.

The *media* should explicitly undertake to investigate and discover the truth.

The *media* should always be mindful of their language using it in a decent and dignified manner.

The *media* should refrain from using abusive and vulgar expressions.

The *media* should help in the promotion of right conduct and ethical values in society.

The *media* should not be an instrument in promoting and spreading corruption of any kind.

The media should not condone or glorify crime or criminals.

The *media* should not be a vehicle for disseminating indecency, obscenity and immorality.

The *media* should avoid sensationalism and refrain from causing confusion or sowing seeds of discord in society.

I hope that these guidelines will be studied and adopted by the Government of Muslims countries in particular and the rest of the world in general. I also hope that Muslim journalists shall strive to realise their rights and fulfil their obligations within the framework of this Declaration, and thus help build a just and universally acceptable world information order.

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